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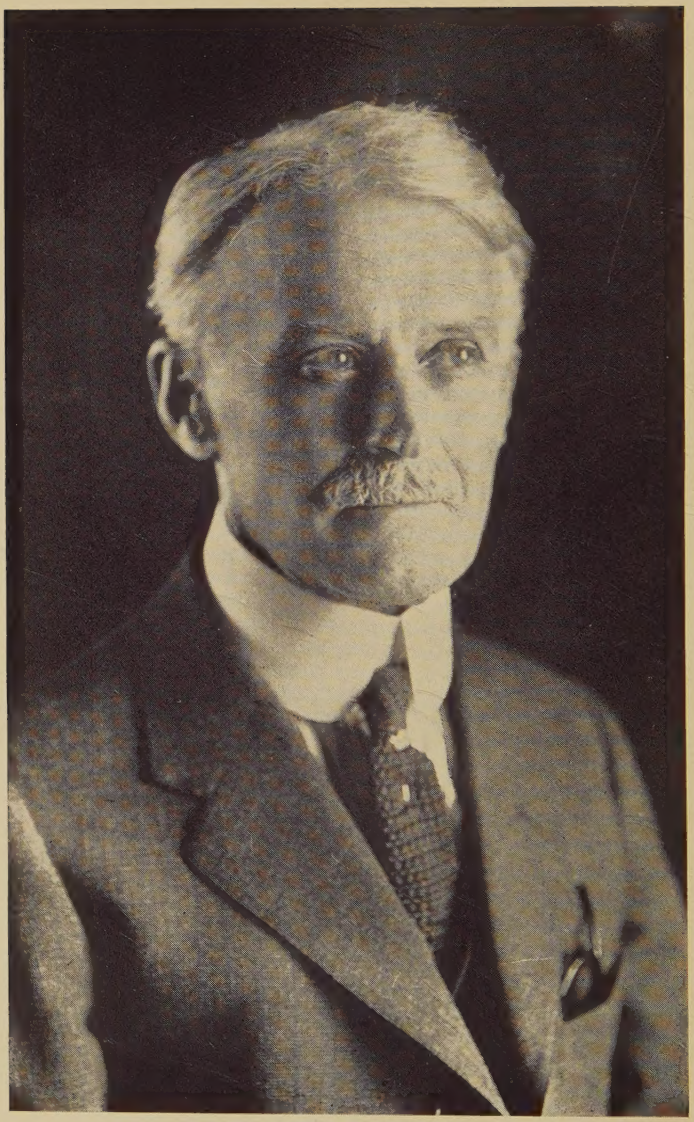

DR. GEORGE P. DONEHOO

HARRISBURG

The City Beautiful, Romantic and Historic

By

DR. GEORGE P. DONEHOO

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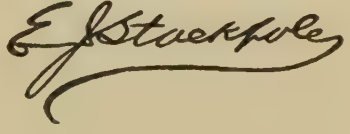
PUBLISHER'S FOREWORD

It has been my desire for several years to make available for the people of Harrisburg and Central Pennsylvania this illustrated narrative that our children and children's children may learn to know more of Harrisburg and its development from pioneer days to the present. I'm sure the reader cannot fail to find in these pages much of real inspiration.

In the preparation of any book the essential requisite is a writer of ability and experience. I am grateful to Dr. George P. Donehoo for undertaking with enthusiasm and sympathetic understanding this recital of the old days and the heart of Pennsylvania.

It has been a pleasure as publisher to be associated with him, a patriotic and fine type of the patriotic Pennsylvanian.



PREFACE

This little book does not pretend to be a history of Harrisburg. Many historical sketches of the Capital of Pennsylvania have been written.

The motive of this book is to give a picture in words, as the artist gives a picture in colors, of what Harrisburg has been and what Harrisburg now is, from the standpoint of the historian, with the heart of the lover, rather than with the eyes of the critical student.

The book is none the less an accurate picture of what has taken place along the shores of the Susquehanna, and while the student of history will find little "source material" in this book, he will find nothing in it which does not rest upon such material.

The book is, therefore, for the same sort of people who love to look at beautiful pictures or beautiful scenes, and who may not have any technical knowledge of the art of the painter or know anything about the philosophy of the beautiful or of the science of Nature.

The author has gone through an immense amount of scientific historical material in gathering facts for the book. But this process of investigation will not be in evidence, it is hoped, any more

than the chemical processes are in evidence in the beautiful colors and perfumes which are produced from coal tar.

The book is, therefore, for the men, women and children who do not care for scientific data, or methods, either in the production of perfumes or in the writing of history.

The suggestion for this brief picture of Harrisburg came several years ago from Mr. E. J. Stackpole, Publisher and Editor-in-Chief of the Harrisburg Telegraph, who has given the work his full moral and financial support. If any credit is due for the work it is, therefore, due to him, as without his suggestion and support it could not have been possible.

The ultimate purpose of the book is a patriotic one. Patriotism, like Charity, must begin at home. No man, woman or child can be a lover of the Nation at large, who is not a lover of the city or town in which he or she may live. Lovers of the home town are always lovers of country. And, no one can love his home town, fully and completely, who does not know something of its history. The more we know, the better we love, not only individuals, but everything else.

Burke said, "People will not look forward to posterity, who never look backward to their ancestors," and, looking forward to posterity is the unselfish element in all true patriotism.

It is hoped that the reading of this book will

make those who read it love the city with a more intelligent and a deeper love because they know more about the struggles of the past and the beauties and comforts of the present.

The author most sincerely thanks the many friends who have helped in the gathering of material for this sketch. He is especially grateful to R. Ross Seaman, the City Clerk, for loan of the old wood-cuts and engravings, and to Boyd F. Rothrock, of the State Museum, for making photographic reproductions of these for illustrations. He is also deeply indebted to Mr. William A. Moore and other members of the Department of Internal Affairs for much assistance in the collection of data concerning the early surveys. V. Grant Forrer, Assistant Superintendent of Parks, has also been a great help. To all of these, and to the ever-helpful workers in the State Library, and to many others, who cannot all be mentioned, the author is sincerely grateful.

George P. Donehoo.

March, 1927

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Harrisburg--the City Beautiful,
Romantic and Historic

HARRISBURG

The City Beautiful, Romantic and Historic

CHAPTER ONE

The Beauty of the Site of the City Before the White Man Came to the Susquehanna

HAVE you ever pictured to yourself what the site of Harrisburg must have looked like in the days before the first white man came upon the scene? If you have not done so, go up to the high point in Reservoir Park and let your eyes sweep over the marvelous panorama which is spread out before you. From the awe-inspiring gateway in the Kittatiny Mountains, through which the Susquehanna River flows; around the crescent bend, which sparkles like a bow of silver in the sun-light; to the sweeping valley, which opens to the northward, and then back again to the blue mountain ridges, the eyes take in a picture of natural beauty which cannot be surpassed—anywhere. Seen from this point, the Gap in the mountains at Rockville, with the Susquehanna River cutting through it, is one of the most majestic scenes in Pennsylvania, if not in the entire United States.

Then blot from this scene all evidences of human occupation. Wipe away the city and towns and

the threads of steel which connect them with the great world beyond the mountains. You will then have a great sea of green, sweeping in every direction—limited to the westward and the northward by the blue ridges of mountains, and to the eastward and southward by the blue sky. Here and there, in the midst of this sea of green, the blue smoke, arising from one of the little villages of the Red Men, or perhaps a canoe gliding out of the shadows of the mountain gap and silently floating along the waters of the river, would be the only evidences of human occupation.

And then—you might go more fully into what was back of the scene which was presented. Instead of the shining trails of steel, reaching out from the heart of the present city, there would be the winding trails of the Red Men, leading southward to the Carolinas, eastward to the Delaware, northward to the Iroquois country and westward, through the mountain gaps, to the waters of the "Beautiful River," as both Iroquois and Frenchmen called the Ohio.

Over these trails there walked the people who had lived in "Penn's Woods" for countless generations. They were bent upon their missions of pleasure, business and war—just as we still are. They were proud of their ancestry; haughty in their bearing, noble in appearance and brave without limit. They were, in short, the noblest and best type of primitive man that ever trod the earth. These people, then living on the shores of the Susquehanna, belonged to many linguistic groups and tribes. Their villages were strung along the shores of the river from Lake Otsego,

far up in the northlands, to Chesapeake Bay. Their villages, like our cities and towns, were erected on the high river terraces at the intersections of the creeks with the river. These Red Men fixed the location of our cities and towns, and of our Highways and Railroads. Where they built their villages, we have built our cities, and where they placed their narrow, winding trails, we have built our highways of steel and our roadways of concrete. We have improved the material out of which these modern trails have been made, but we have made no improvement in the courses which they follow.

The first White Man of whom we have any record to pass through the gap in the mountains and to glide through the scene which we have pictured, was Estienne (Stephen) Brule, the intrepid interpreter and explorer of Champlain, who spent the winter of 1615 in exploring the Susquehanna valley from its headwaters near the Susquehannock village of Carantouan to the bay. The life story of this Frenchman, who came to America with Champlain in 1607, reads like a romance. He had learned the Huron language by his association with these Red Men in Canada, and so was able to talk with the Andaste, or Susquehannocks, who were then living along the river which still bears their name. Champlain by his association with the Algonquian tribes of Canada and his war upon the Iroquois had started the long series of events which made possible the British occupation of the Ohio and the final loss of the continent by the French. From this early hostility of the Iroquois to the French there ultimately developed the al-

liance of the Iroquois with the British, which made possible the English settlement of Pennsylvania and finally the American Nation.

Champlain says in his report of the trip of Stephen Brule: "He continued his course along the river as far as the sea, and to the islands and lands near them, which are inhabited by various tribes and large numbers of savages, who are well disposed and love the French above all other nations." Champlain in this latter statement, simply makes the usual French claim of friendship with the Indian tribes.

So, if you have pictured the Susquehanna valley, as it looked before the first White Man came into it, and when it was a sweeping sea of forests, bounded by ridges of blue mountains, you can then picture the autumn of 1615, when the canoe of Estienne Brule glided through the mountain gap. The era of brooding forests and the silence of the mountains was just about to end, and the first streaks of the dawn of a new era were just about to spread themselves across the sky of history. Stephen Brule, so far as we can discover, was the first messenger of civilized man to pass over the stage of History, as we look at it from the hill-top at Reservoir Park. Picture it as it then was, as we have attempted to paint it, and then look at the same stage as it presents itself to your eyes now, and you will realize what a transformation has taken place since the ringing up of the curtain of History in 1615. The mountains and some of the forests—tho not the same trees—remain, the river still winds its way through the rocky gap in the "eternal hills," but all of the actors in the race of

Red Men have departed long since and their places taken by the actors in almost every race under the sun. All of the "stage property" is changed. Instead of wigwams there are huge buildings of stone and steel, and instead of winding trails, trodden by the feet of Red Men, there are the highways of steel, over which thunder the engines of modern industry, and the improved roadways of civilization, over which fly the rubber-tired and self-propelled vehicles of modern man.

If Stephen Brule stayed over night at some spot within the scene at which we are looking, and he probably did stop somewhere within the limits of this scene, he looked up at a star-lit sky undimmed by the smoke of industry, and passed into the land of dreams and sleep, in a silence which had been unbroken from the ages in which the giant forces of Nature had thrown up the mountain ridges.

CHAPTER TWO

The People Who Lived on the Susquehanna Before the White Man Came

WHEN the canoe of Stephen Brule glided down the Susquehanna River in the autumn of 1615, the entire valley from the headwaters of the river to Chesapeake Bay was occupied by the mighty Iroquoian tribe called Andaste by the French, Minquas by the Dutch and Swedes and Susquehannocks by the English. The early settlers in Pennsylvania gave the name Conestoga, a corruption of the Indian name, which the French corrupted as Andaste.

That the Susquehanna valley was occupied by a people of a different group of tribes previous to this Susquehannock occupation is proven by the archaeological remains which are found along the river. These belong to a people of the Algonquian stock, as is proven by the numerous notched arrow-points and axes, which are still found in quantities in many places. These crude axes and arrows and spear points are still found at Duncan's Island, at the mouth of the Juniata, and many other places. They also probably made the "banner stones," which are still found along the lower Susquehanna. This people belonged to the great Algonquian group, to which the historic Delaware and Shawnee belong. They may have been the ancestors of these historic tribes.

Captain John Smith made a voyage of discovery up the lower Susquehanna in 1608, not however

coming into what is now Pennsylvania. On this voyage he met with a number of the members of this mighty tribe of Susquehannocks. He tells much about them in his narrative and gives a picture of one of them on his map. This picture is reproduced in this book. These "able and mighty" warriors occupied the entire Susquehanna Valley when Stephen Brule went through it in 1615, and continued to dominate it until 1675 when they were overthrown by the Iroquois. The last remnant of this mighty tribe was destroyed near Lancaster by the "Paxton Boys" in 1764.

In the State Museum is a case containing two skeletons, which the author helped to unearth in the summer of 1916 near Athens. These are the remains of two Susquehannocks, or Andaste Indians, as the arrow-points and the pottery found in the graves would indicate. According to the statements of Warren K. Moorehead, of Andover Museum, and Alanson Skinner, of the Museum of American Indians of New York, both of whom were on the expedition when these skeletons were unearthed, the remains are those of Andaste, or Susquehannock, and not of the historic tribes of a later period.

We could let our imaginations loose and imagine that these Susquehannock warriors had been at the site where their bones now rest, in the days when they were in the flesh, when they were on one of their war expeditions against the southern Indians. Or, we might imagine that they were among the company of "mighty warriors" that Captain John Smith met with in 1608. One of them must have been a chief, as the deer antler

head-dress which was found buried with him would indicate. Why not allow our fancy to rove back into the far distant years, and clothe his bones with flesh and blood and his life with the romance of the heroic and barbaric age in which he lived? He is now surrounded by the relics of the wars which the White Man fought on the soil where he once lived. His triangular war-points of flint, which were buried with him, belong to the period of warfare, centuries before the soil of Pennsylvania was stained by the blood of the White Man. There is a great gap in the development of the instruments of war used by this Susquehannock chief, with his war-club and flint arrow-points, and those used in the Battle of Gettysburg, which is pictured near-by where his bones now rest. But, the purpose was the same in these far removed years.

It is a significant fact that the trade in beaver skins with these Susquehannocks brought the Dutch and the Swedes to the shores of the Delaware, and this trade later on led to the first settlement of the Province. This trade commenced almost at the same time that Stephen Brule made his trip down the Susquehanna, as Captain Cornelius Hendricksen in 1616, in his report states that he did trade with the inhabitants, "said trade consisting of sables, furs, robes and other skins," and in this same report he states that this trade was carried on with the Minquas. The building of the various Dutch and Swedish forts on the Delaware was for the purpose of gaining possession of the paths leading to the country of the Minquas along the Susquehanna River, which abounded in

WEST FRONT OF THE STATE CAPITOL.

(See Page 169)

HARRISBURG OFFICIAL FLAG

OLD CAPITOL, BURNED FEBRUARY 2, 1897

(See Page 109)

STATE ARSENAL, SHOWING IRON FENCE FORMERLY ENCLOSING CAPITOL GROUNDS

beaver, deer and other animals, which were hunted by the inhabitants.

The extent of this trade is shown by the report of Governor John Printz, who in 1647 said that because of the conflict with the Dutch he had lost "8,000 or 9,000 beavers, which have passed out of our hands," and which he would have otherwise received "from the great traders, the Minquas." The great Susquehanna valley, including that of the present West Branch and Juniata, was the source of supply of furs and peltries, which were carried over the various trails to the lower Delaware, where they were traded to the Dutch and the Swedish authorities. These furs and peltries from the lands of the Minquas were carried to such far-distant markets as China, where they were made into garments for the Mandarins of that Far East empire. It is a romantic fact, little known, that many of the beavers killed along the waters of the Susquehanna in those early years of the XVII Century went to Far Cathay to decorate the official robes of the rulers of that empire. Yet, owing to the wars in Europe and the shutting off of the trade with Russia, China had to depend upon the furs which the Swedes purchased from the Minquas on the Delaware.

Pennsylvania beaver skins went to the uttermost parts of the earth from 1616 onward for a half century or more, just as Pennsylvania oil and pig-iron have done for many years. It is interesting to know that thousands of the furs and peltries shipped from the Delaware to Europe and Asia came from the region along the island-dotted Susquehanna. After the time of the trip of

Stephen Brule, it was no unusual sight for the inhabitants in the villages situated on our stage of action, as we see it from Reservoir Park, to see canoes filled with beaver skins floating down the river to discharge their cargoes at one of the trails leading eastward to the Delaware. The packages of skins would be taken up by the Minquas, who had perhaps killed the beavers and other fur-bearing animals far up on the waters of the West Branch or the Juniata, and carried overland to the streams entering the Schuylkill or the Delaware Rivers. Here they were traded for the firearms, powder, lead, iron hatchets and other merchandise brought to America by the Dutch and the Swedes. Even before the commencement of this Minqua trade on the lower Delaware with the Dutch and the Swedes, the Minquas carried on a trade with the Dutch in New Amsterdam and on the Hudson River, as when Captain John Smith was in Jamestown in 1607 he found that the Susquehannocks were in possession of iron hatchets which they had obtained from the Dutch traders on the Hudson.

It is a pity that we know so little of exactly what Stephen Brule saw after he left the village at Carantouan and started on his journey southward to the sea. If he had kept a Journal of this trip, we would not have to imagine so much about what he saw when he passed through the mountain gap and into the valley where John Harris more than a century later built his log cabin. That he passed through the valley is history. But this historical fact is separated from the next historical fact by the flight of nearly a century. From the time of

Stephen Brule, 1615 until the year 1707, when Governor John Evans and his company made their historic visit to Paxtang, we know nothing which can be established by documentary evidence.

It is rather significant that the first visit of a Governor of Pennsylvania to the site of Harrisburg was for the purpose of arresting a Frenchman, named Nicole Godin, for what we would now call "bootlegging." This Frenchman (?) according to his own statement at Philadelphia, was born in London and then taken by his mother to France, and later taken back to London by his uncle. He had come to America twenty years previously and, as had many others, here engaged in the Indian trade.

Paxtang, which was situated on the Susquehanna River near the mouth of Paxtang Creek, became a center of Indian trade soon after the commencement of the XVIII century. It seemed to attract the traders of French descent, such as James Le Tort, Martin Chartier, Peter Bezaillion—all famous as the earliest traders on the Susquehanna and the Ohio. It seems strange that while the name Chartier has been carried westward to the Ohio, where the son Peter Chartier made a name for himself by his influence over the Shawnee, that the name which was associated with the early history of Harrisburg and of the West Shore, at New Cumberland, has not been perpetuated in any place name on the Susquehanna. Chartier's Creek, Chartier's Island, Chartier's Station and Chartier's Township in the region of Pittsburgh are all named for this Shawnee half-breed son of Martin Chartier, who traded at Pax-

tang long before John Harris came to the place. Both father and son were active in the early history of the valley, especially in all relations of the English with the Shawnee. Both father and son married Shawnee women and both had great influence with the tribe which caused so much disaster and bloodshed in the period of the French and Indian War.

CHAPTER THREE

Delaware Indians Begin to Migrate to Paxtang and Other Villages on the Susquehanna

AFTER the conquest of the Susquehannocks by the Iroquois in 1675 and the gradual migration of the Delaware, or Lanape, from the river where they had lived for almost countless generations, the Susquehanna valley became the first place of refuge for this tribe in its westward movement. They began to settle along the shores of the Susquehanna River in territory which was ever afterwards claimed by the Iroquois Confederation because of its conquest of the Susquehannocks. The Indians who settled on the Susquehanna after 1675 did so by permission of the great Confederation to the northward. In 1698 the Shawnee came northward from the Carolinas and from the Potomac and made their first settlements along the lower Susquehanna River in Lancaster County. They also became vassals of the Iroquois.

After the land purchases made by William Penn on the Delaware River and the consequent settlement of these lands by the Europeans, the Delaware tribe moved in ever increasing numbers from their ancestral lands to the various villages which they established on the Susquehanna.

After the death of Taminy, the Delaware "King," from whom William Penn bought several tracts of land on the Delaware River, the head-

quarters or Capital of the Delaware Nation was removed from the Delaware River to the Susquehanna, where it remained until it was changed to the Ohio. Taminy died some time before 1701. After his death, according to a statement made in a deed, (1697), for lands between Pennypack and Neshaminy Creeks, his son Weheequeekhon was to be "King."

According to several authorities this son was also called Sassounan, or Allumapees. He was living at or near Paxtang in 1709, removing to Shamokin in about 1715. If this be true, then the Delaware "King" lived at Paxtang from about 1709 until his removal to Shamokin in 1715. Paxtang was, therefore, the capital of the Delaware Nation during the period when Sassounan resided at this place. As Taminy had been a friend of the English who settled upon his lands on the Delaware, so Sassounan remained a firm friend of the English settlers until the day of his death in 1747. He was present at a Council held in Philadelphia "to renew the former bond of friendship that William Penn had, at his first coming, made a clear and open road all the way to the Indians." It is a most interesting historical fact that Sassounan, the "King" of the Delaware Nation, and Shikellamy, the representative of the Iroquois Confederation on the Susquehanna, who had full charge of Indian affairs in the Province as the Vice-gerent of that strong Confederation, were both strong friends of the English settlers. It was not until both of these powerful chiefs had

died that the Indians began to drift away from the English interest.

Conrad Weiser, the famous interpreter and Indian diplomat, who acted as the representative of the Iroquois, was a great friend of Sassounan, the Delaware King. He frequently mentions him in his many Journals. Rev. David Brainerd, the Presbyterian missionary to the Indians, visited Sassounan at Shamokin in the autumn of 1745 and talked with him about Christianity. He says in his Journal, "The king appeared kindly disposed and willing to be instructed." Count Zinzendorf visited Shamokin in 1742, when he also met this famous Delaware chief, who was always kindly disposed towards the Moravian missionaries and encouraged their work among the Indians.

Paxtang was, during this period of Delaware migration, a stopping place for all of the famous chiefs and for all of the prominent Indian traders. It was at the intersection of the trails to the Delaware, the Ohio, the Potomac and to the upper waters of the Susquehanna. It was for these reasons that John Harris selected this site for the establishment of his trading-house and for his home. It is a most significant fact that when the English settlers came westward from the Atlantic to establish their villages, that they built them on the sites which had been selected by the Indians for their villages long before the White Man came.

Philadelphia, Lancaster, Harrisburg, Sunbury, Lock Haven, Wilkes-Barre, Athens, Pittsburgh and, in fact, almost every large city and town in the entire State, were built upon the sites where

Indian villages had once stood. We have approved of the Indian's selection of trail systems by building our railroads and our highways on their courses and we have approved of his selection of village sites by building our cities and towns upon them.

George Washington approved of the site which Shannopin had selected for his village by choosing it, rather than the site selected by the Ohio Company for the building of a fort, around which in later years Pittsburgh grew up. John Harris approved of the site which the Delaware chiefs had chosen for the village of Paxtang, by building his house and later on his block-house near it and around these buildings there grew up the city of Harrisburg, which became the Capital of the State and the center of the White Man's trails of steel, as it had been a center of the Indian's trails of foot-paths.

Such was the site of Harrisburg before the period of settlement by the White Man. A land of unsurpassed natural beauty; blue ridges of mountains, covered with brooding forests, haunted by wild animals and threaded by the winding trails leading to the western and northern wilderness; far-sweeping valleys, through which ran the great river, called by the Iroquois the "Winding River," and the many sparkling creeks of pure spring water. This virgin wilderness bore no marks of the axe of the White Man, and mountain and valley were as they had come from the hands of the Creator. No doubt but that some Indian lover of Nature had stood on the hill-top, where the State

Capitol now stands, and had looked to the western mountains, across the wide river, to behold the glorious sun-sets—filled with awe at the marvellous sight, just as we are. Other parts of the world have sunsets, but none of them could be like those rare sunsets which paint the western sky above the mountains and river at Harrisburg.

CHAPTER FOUR

Coming of the White Man to Live on the Susquehanna

AS William Penn was responsible for the city of Philadelphia on the Delaware and George Washington was responsible for the selection of the site where Pittsburgh was built upon the Ohio, so John Harris was responsible for the site of the city of Harrisburg, on the Susquehanna. William Penn and John Harris gave the names to the cities on the Delaware and the Susquehanna. But, General John Forbes and not George Washington gave the name to the city on the Ohio. The name of the young Virginian might well have been given to the little fort which Edward Ward commenced work upon when the French drove him away. Had this been done, the site of Fort Washington might have become the city of Washington—but, that name was destined to honor the Capital of a new Nation, which was born long after the days of which we are writing.

We know when William Penn went to the site where Philadelphia stands and we know the exact date when George Washington was at the "Forks" of the Ohio, but we do not know the exact date when John Harris came to the place where stands the city which bears his family name. The author has searched in vain for some date earlier than 1727 in the records of the time relating to the arrival of John Harris on the Susquehanna. The first record of which the author has any knowledge is that which is contained in the

Minute Books of the Board of Property, in which it is written, "John Harris requests (by John Warder) 500 acres of Land above Paxtang, on Susquehanna River." This is dated 1727.

Of course it is possible that John Harris had lived upon this land before he made application for it. But it is hardly probable that he had lived there very long before that time, as the Scotch-Irish had commenced to cross the Susquehanna and were taking up about all of the good lands in the entire region about Paxtang, so that John Harris would not wait long after the time he selected the land before making application for it.

Another fact, which is not mentioned in other writings about the time of the Harris settlement, is that the year 1727 marks the commencement of the great migration of the Delaware and the Shawnee from this section of the Susquehanna to the Ohio. Peter Chartier, who lived across the river where New Cumberland now is situated, led his band of Shawnee westward and established what was later known as "Chartier's Old Town" on the Allegheny River above Pittsburgh. We know that Sassounan and other Delaware chiefs had removed to Shamokin in 1728. The Indians were leaving their villages in this vicinity in 1727 and by 1728 practically all of the villages here had been abandoned. The Delaware had removed to Shamokin (Sunbury), the Great Island (Lock Haven) and to the upper Susquehanna, or had gone westward to the Ohio, where they established Kittanning, Chartier's Town, Logstown and the villages on the Beaver River.

John Harris was granted a license to operate a

ferry across the river in 1733. It is a significant fact that several of the Presbyterian Churches in the Cumberland Valley were organized in this year, and that many of the licenses to take up land in the Cumberland Valley were also granted at the same time. The majority of the names in the "Blunston License Book" are those of the Scotch-Irish Presbyterians who later became prominent members of the churches at Silver Spring, Carlisle, Shippensburg, Middle Spring and others in the valley. It is probable that the chief reason for the existence of the ferry at this time was for the use of these Scotch-Irish settlers on the western side of the Susquehanna. George Croghan and the other Indian traders, of course, made use of it in bad weather when their horses could not ford the river at this place.

In 1734 John Harris made application to the Board of Property for permission to build a small house on the western side of the river "for the Convenieney of Travellers that happen to come on that side in the Night Season or Stormy Weather when the Boat or Flat cannot pass." He also requested a grant of 200 acres on land on the same side of the river opposite his "plantation where he dwells."

Harris was granted the right to build the house, but the application for the land was "referred." That he disregarded the refusal of his request for the land is shown by the complaint which Shikellamy made concerning the clearing of land and the building of houses by Harris on the western side of the river, on land which had not been purchased from the Indians.

It must be remembered that the great numbers of Scotch-Irish settlers sweeping across the Susquehanna in 1733-34-35 were taking up lands in a territory which had not been purchased from the Indians. The final purchase of these lands was not made until 1736. Samuel Blunston was authorized by Thomas Penn to grant licenses to these settlers, so that after the purchase had been made the various tracts which had been improved could be surveyed and granted to the persons occupying them. Among these "Blunston License" settlers were such names as Samuel Chambers, William Dunbar, John McCowan, John McCormick, Robert Buchannan, David Priest, John Harris and many others who later obtained grants for the land which they occupied.

John Harris' Ferry did a big business at this time in carrying these settlers and their household and farming effects across the river. The years of 1733-34 may be taken as the years marking the commencement of the development of the Cumberland Valley and of a new era for the Susquehanna River in the region of Harrisburg. The old era of Indian occupation, of sweeping forests, unbroken by man, and of primitive man had passed, and a new era of civilization had dawned. The homes and the churches and grist mills took the places which had been occupied by the wigwams of the Indian. The land was cleared of trees and the rich and fertile lands in the sweeping valleys were dotted with fields of corn and wheat and other grain. It is true that the Indian had his corn fields along the fertile river and creek valleys, and that he also had his gardens of squashes, tobacco and

other vegetables and plants. But these cultivated areas were small in comparison with those which commenced to cover the acres taken up by the settlers. And where before the Indian carried his burden of furs and peltries across the trails leading to the Ohio, hundreds of pack-horses now carried great quantities of merchandise to the western rivers and returned with their loads of skins which were sold to the traders at Harris' Ferry or carried on to Lancaster and Philadelphia.

The age of civilization and of commerce had dawned upon the waters of the Susquehanna. The struggle for the possession of this Promised Land by the White Man had commenced, and a generation was to pass away before the possession could be made secure. But when that tide of white settlers first swept across the Susquehanna at the ferry of John Harris the life of the primitive Indian commenced to retreat before it towards the setting sun and the Indian himself was doomed. If "Beyond the Alps lies Italy," on the other side of the Susquehanna River and beyond the blue ridges of the Kittatinny Mountains bounding the western horizon lay a great empire to be conquered. No army of soldiers led by an Alexander or a Napoleon ever entered upon a conquest of more far-reaching influence than did these Scotch-Irish and German pioneers who, with axe and plow and rifle, cut their way through the forests and over the mountains stretching to the westward of the Susquehanna Valley.

Some day the real epic of this crossing of the Susquehanna at the place where John Harris had his ferry will be written by some poet or novelist

who is versed in the facts and who can tell the story in words. In 1733, when the ferry first commenced its trips across the river, everything to the westward of the mountains was a far-flung wilderness to the Pacific. Now it is an empire of states, of cities and of commercial development the like of which the sun has never shown upon since human history commenced. There is no romance in history equal to this fact of history. In 1733 a few log cabins strung along the Susquehanna and dotting the great sea of green along the valleys, were all on a frontier far away from the little village of Lancaster, which itself was a remote frontier settlement from the town of Philadelphia on the Delaware. This now a great world empire reaching from the Atlantic to the Pacific, an empire greater in riches and power than Alexander ever dreamed of. Why, reader, do you not realize the wonder and the romance of it all. A ferry on the Susquehanna in 1733 and now a ferry across the Pacific to the nations of the Far East. The axe of these pioneers cut a pathway across the mountains for the advance of civilization to the Pacific Ocean.

CHAPTER FIVE

Indian Days at Harris' Ferry

AFTER John Harris built his home and commenced the operation of his ferry across the Susquehanna River his trading house became a visiting place, as well as a trading point, for all of the most prominent Indian chiefs of the far-distant waters of the Ohio, the Iroquois country in western New York and the upper waters of the Susquehanna. These Indian chiefs and warriors reached the place over the trails from the Ohio, coming by the famous Allegheny Path through Croghan's Gap, or through the gap at Fort Loudon, or by the trail up the Juniata Valley to Frankstown (Hollidaysburg), and then over the Kittanning Trail to the Allegheny, which then was but another name for the Ohio, of which it was considered but a part of the main river running into the Mississippi. Or, if they came from the country of the upper Susquehanna and from the Iroquois country in New York, they glided down the waters of the river in their canoes, or came by the overland trail from Shamokin (Sunbury).

In the times of peace before the defeat of the army of General Braddock in 1755, it must have been a most interesting and inspiring sight to see the canoes of the Iroquois silently gliding down the tree-bound waters of the beautiful river, bringing the furs and peltries from the hunting grounds far northward along the waters

Various forms of Banner Stones made by the pre-historic Indians.
(See Page 6)

Exterior and Interior of Cave of Dasie Lewis, the Robber on Conodoguinet Creek near Carlisle.

(See Page 116)

Statue of Mary Jemison, erected near the Jesuit Mission in Buchanan Valley.
Insert: As she appeared at the age of ninety years.

(See Page 128)

Upper: Harrisburg Hermit. Lower: Execution of his sister.
(From old wood cuts.)

(See Page 93)

of the West Branch, or from the more remote forests along the upper Allegheny and the Chemung and Tioga. Or, to see the company of Indian hunters from the Ohio, the Beaver and even the Muskingum, coming to the western shore, after having walked the many miles over the trails through the mountains, with their burdens of furs and skins to be traded for powder, lead, hatchets, guns and too often for the rum which the Indian had been taught to use by his white brothers.

Those were great and stirring days at Harris' Ferry and, standing today on the river front near the Market street bridge in Harrisburg or near where John Harris now rests in his grave, with the wonderful panorama of the river and the city spread out before the eyes, it is difficult to imagine it.

There was hardly a single prominent Indian chief or warrior of the entire period before the white man drove the Indian away to the waters of the Ohio forever who did not at some time visit the trading house of John Harris which, after its establishment, became one of the last stopping places of civilization before plunging into the "Backwoods," as all of the country westward of the mountains was called in those early days.

Among the most prominent Indian chiefs of this early period who visited the site where Harrisburg now stands were Peter Chartiers, the famous Shawnee half-breed, who played such an important part in taking the Shawnee to the Ohio about 1727 from the village just across the river where New Cumberland is situated, and from the other villages which were strung along the West Shore to

the mouth of the Juniata; Scarouady or Monacatootha, who afterwards was one of the Indian guides of the army of General Braddock, and who became the Half King on the Ohio after the death of Tanachharrison in 1754.

This famous chief had the honor of having one of the camps of Braddock's expedition named for him, and it was the last camp but one before the fearful slaughter of Braddock's army on July 9th, 1755, on the shores of the Monongahela River. The camp was named "Monakatuca Camp" because of an unfortunate accident which happened upon the march. As the army drew near to Fort Duquesne, General Braddock sent spies towards the site of the fort. Among these was Christopher Gist, who had accompanied George Washington to the Ohio in 1753. One day, when nearing the Monongahela, four of Braddock's soldiers were killed and scalped. The friendly Indians who were with Braddock's army discovering the hostile band of Indians which had been guilty of this act and started out to fire at them, but were prevented from doing so by some of Braddock's out-rangers, who fired upon these friendly Indians, killing Monacatootha's son.

When General Braddock heard of this sad accident to the son of his most trusted guide he sent for the father and the other Indians and expressed his sorrow for what had happened. He then ordered his officers to attend the funeral. A salute was fired over the grave, and the son of Scarouady was buried with all of the honors of war. This event took place just three days before the battle, and it reveals one of the aspects of the

character of General Braddock, who was mortally wounded in the battle, which is too often overlooked. He was not the thoughtless brute which is the common understanding of him.

Among the most famous Indian chiefs to visit the home of John Harris and one of the chiefs who never wavered in his friendship for the English, was the Half King, Tanachharrison, who accompanied George Washington on his mission to the French army on the upper Allegheny in 1753. This historic chief had control of all Indian affairs on the Ohio as the representative of the Six Nations, or the Iroquois Confederation. His word was law on the Ohio and his special charge was looking after the Shawnee, who were subjects of the Iroquois Confederation. He, through the efforts of the Six Nations to carry out the request of the Provincial authorities, was seeking to have the Shawnee remove from the Ohio and return to the Susquehanna, along which river they had first settled in 1698. This they refused to do, chiefly because of the influence and advice of Peter Chartiers, who had become their real leader. Tanachharrison finally succeeded in bringing back many of these "wandering Shawnee" into friendship with the English, but the majority of them went on farther southward along the Ohio to Shawneetown, Illinois, and became allies of the French when the fearful years of the "Border Wars" desolated the western country.

From the North came the other great diplomat and ambassador of the Six Nations, the wise and friendly Oneida chieftain who was the vice-gerent of the great Confederacy on the waters of the

Susquehanna—Shikellamy, the loyal friend of the English from the time he came into the Province until he died. His headquarters were at Shamokin, now Sunbury, where he exercised his authority from 1728 until his death on December 6, 1748. He was, in many respects, the most influential Indian chief that Pennsylvania ever produced. He frequently visited Harris' Ferry on his way to the various councils at Lancaster and Philadelphia, and was a devoted friend of John Harris.

These two Indian chiefs, Tanachharrison and Shikellamy, were both Iroquois, as was also Scarouady. The Half King, Tanachharrison, has a special interest for the people of Harrisburg in that he died at the home of John Harris in October, 1754, and was buried at some point along Front Street near the home of John Harris, at the request of Scarouady, or Monacatootha, who then became the Half King in his stead. The family of Tanachharrison remained with John Harris for quite a while after the chief's death. Because of the friendship of the Half King for the English it was dangerous for these members of his family to go back to the Ohio, which had by that time fallen entirely into the hands of the French, who had driven the little army of Washington back over the mountains to the Potomac, after the "Battle of Fort Necessity," July 3, 1754.

It is a significant fact that, so far as the author has been able to discover, at least, the first official communication of John Harris with the Provincial authorities, was a letter which he wrote to Richard Peters, October 29, 1754, informing

him of the death and burial of the Half King. When the army of General Braddock was at Fort Cumberland, Maryland, on May 18, 1755, making preparations for the march to Fort Duquesne, the General collected all of the Indians in his camp and expressed his sorrow for the death of the Half King, "killed last year." The Half King was not "killed," as the Journal states, and as the French attempted to make out, but died a natural death with John Harris and his other friends at his sick-bed.

Another prominent Indian chief, who lived at Paxtang before he removed to Shamokin, was the Head-Chief, or "King" of the Delaware tribes, Sassoonan, or Allummapees, who died at Shamokin in the autumn of 1747. He, like his great predecessor Taminy, who had welcomed William Penn to the shores of the Delaware, was always a friend of the English. Unlike the Half King, Scarouady and Shikellamy, he was an Algonquian, belonging to the Turtle Clan of the Delaware, while Tanachharrison was a Seneca and Scarouady and Shikellamy were Oneida, of the Iroquoian group of tribes.

Another historic Indian chief, named Sattelihu, but better known as Andrew Montour, was a frequent visitor at Harris' Ferry. This famous interpreter, guide and warrior struts across the pages of the history of Pennsylvania in all of the romance of the period in which he lived, a sort of Robin Hood or Rob Roy of Indian history. He spoke Mohawk, and so was a friend and companion of Conrad Weiser, who also spoke Mohawk as fluently as he spoke German. He lived for many

years across the Susquehanna at the mouth of the Conodoguinet, and in 1755 was living on a grant of land which had been given to him by the Provincial authorities, a short distance north of Carlisle, between the Conodoguinet and the mountains. He rose to the rank of major in the Provincial service, and was of great use to the colony of Virginia, for which he frequently acted as interpreter at important treaties. The French hated and feared him so much that they placed a reward of 100 pounds upon his head. In 1761 he was official interpreter for his Majesty's service with the Iroquois. To tell of all of the experiences of this historic Indian and friend of the English, would require, not one, but several books, all of which would read like the romances of Sir Walter Scott. The Montour family were all famous or infamous. His mother was the famous "Madame Montour," and his father was the Seneca warrior "Roland Montour." After the death of her first husband, Madame Montour married the Oneida chief Carondowanen, or "Big Tree," who in later years took the name of "Robert Hunter" in honor of the Royal Governor of New York. Esther Montour, the "fiend of Wyoming," was a daughter of French Margaret, a daughter of Madame Montour, and a sister of "French Catherine," after whom Catherinstown, in New York was named. All of the Montour family were prominent during the colonial period, and the name has been perpetuated in many places in Pennsylvania, especially along the upper Ohio.

The description given by Count Zinzendorf, in 1742, of Andrew Montour, is of interest, as it

shows, not only what Andrew himself looked like, but also how the Indian chiefs of this period dressed. He says in his Journal, "Andrew's cast of countenance is decidedly European, and had not his face been circled with a broad band of paint, applied with bear's fat, I would certainly have taken him for one. He wore a brown broadcloth coat, a scarlet damasken lappel-waistcoat, breeches, over which his shirt hung, a black Cordovan neckerchief, decked with silver bugles, shoes and stockings, and a hat. His ears were hung with pendants of brass and other wires plaited together like the handle of a basket. He was very cordial, but on addressing him in French, he, to my surprise, replied in English."

Such was the famous Andrew Montour, who frequently stopped to visit John Harris, and such was the dress of many of the Indian chiefs who who crossed the famous ferry in times of peace.

The almost nude Indian, pictured so often as belonging to this period, had gone the way of all primitive peoples. The dress and the styles of the white man had driven away the "Indian style" of dress, save in times of war, when the Indian went back to his own "style" because he found it more convenient and far more safe. It was an easy matter to grasp the coat or other clothing of an enemy, at close quarters, but it was a difficult matter for a foe to grasp and hold a nude, greased and painted body, as it sped by like a flash of light. The clothes and styles of the European appealed to the Indian, for show and display, but when it came to war, which to the Indian was without either of these elements,

Mother Nature, with as little adornment as possible was far more protective and efficient. He painted himself black, with soot or charcoal, rubbed on with bear's grease, and with tomahawk and bow and arrows, he glided silently as the night upon his foes, and as silently slid away from them into the shadows. He learned how to fight from the wild animals of the brooding forests in which he lived, and when he met his European foes, clad in scarlet, gaudy uniforms, and encumbered with useless impedimenta (how truly such), he always defeated them. It was only when these same Europeans learned to fight as he did, that they met with him on equal grounds, and defeated him. It was not until the great World War that the so-called "civilized Nations" of men put aside their gaudy uniforms and marks of rank, and put on the protective khaki or sky-blue uniforms, without dazzling insignia of rank, that the armies of the civilized nations learned the lesson taught by the Indians when the European nations first made war against them. Bright, gaudy uniforms have caused the deaths of countless thousands of soldiers, and gaudy, gold-laced shoulder-straps and other insignia of rank, have sealed the doom of many a heroic leader in "civilized warfare" as it has been fought until almost the present. "Camouflage" became a reality during the World War among the "civilized races." It had always been a reality among the American Indians, as it had been among the wild four-footed inhabitants of the forests, and mountains and deserts. The most elusive living thing in a forest, or on the blazing sands of the desert, is the bear,

or tiger, or lion, or other wild animal. Even when the elusive shadow is seen, before the hand can act, it has melted into the environment of foliage or glittering sand.

Civilized man, in all of his methods, is always the most obtrusive object in the whole plane of vision. Living in an atmosphere of safety has made him so. Primitive man is always the most unobtrusive object in any plane of vision. Living in an atmosphere of constant danger has made him, through countless ages of danger and fear, what he is. The one wants to be seen and known, the other seeks to make himself unseen and unknown. This fact has had much to do with the lack of understanding of the Indian by the white man. The white man impresses himself upon everything, the Indian sought to repress himself, as well as his emotions. He was, as we say, as "stoical as an Indian." But this stoicism was due to mastery of self, when it came to his emotions of pain or suffering. He felt as deeply as we do, and he suffered as keenly as we do, but he had mastered the expression of these emotions, because he had been taught in everything, in war and in peace, to repress himself for his own safety and to bring to naught the devices of his enemies and foes.

These Indians who visited John Harris and who helped to make history here, belonged to this race of proud and haughty Red Men, who revealed little of their souls to outsiders. But the fact that Scarouady, proud Oneida that he was, and with all the inherited love that an Indian had for being "buried with his fathers," asked that the great

Half King be buried among the English settlers at Harris Ferry, "because they looked upon him to be like one of ourselves," reveals a devotion and a confidence and a love which we could hardly surpass in expression. The Indians on the Ohio, as well as those in the far distant forests along the Muskingum, looked upon this great chief much as we would look upon one of our great generals who had died upon some foreign battlefield, and their desire to have his body brought back to his own people for burial was as great as ours would be to have the remains of our general brought back to his native land for its final resting place. But these "stoical Indians" said "keep him with you, because he is one of you in heart, and we trust his body with you, because he loved your people."

And for 172 years the body of the Half King, friend of the English in the most trying period of Anglo-Saxon history in Pennsylvania, has been resting in an unknown and unmarked grave on the shores of the Susquehanna in the City of Harrisburg, which is the capital of the "Keystone State" in a Union of States, which, but for his friendship might never have existed. Truly, we are most forgetful. But, we may yet remember. But for what this Half King did the United States of America, if it had existed at all, would be bounded on the west by the Allegheny Mountains. From the western foothills to the Pacific Ocean the territory would have been dominated by France. The French Army in 1753-54 would have joined the French possessions in Canada with those in Louisiana and on the upper Mississippi, had not

this Seneca chief sided with the English instead of with the French commander at Fort Le Boeuf. With the assistance of the war-like Seneca tribe, and all of the allied Algonquian tribes on the lakes and in Ohio and Illinois, the French could have swept the Anglo-Saxon eastward across the mountains. Tanachharrison, the Half King, prevented such a combination at the crucial time, and opened the way for the Anglo-Saxon dominance of the continent.

CHAPTER SIX

The Gathering Storm Along the Frontiers

AFTER the development of a quarter of a century the settlement at Harris' Ferry had grown to be quite a pretentious frontier village. The settlements of the German and Scotch-Irish had spread themselves down the Cumberland Valley to the very foot-hills of the mountain ridges. Carlisle and Shippensburg were growing communities, and along the valley towards the mountains, there were rapidly increasing settlements at Silver's Spring, where George Croghan, the "Prince of Indian Traders," as he was called, had his store-houses and tanneries, and along the Conococheague where the Scotch-Irish built their log cabins and their churches.

Many of the settlers in this region had taken up their lands under the Blunston licenses, not being able to get warrants for the lands until after the Penns had purchased them from the Indians. Many of these licenses were granted in 1733 and 1734, the years when the Scotch-Irish tide passed over the Susquehanna. Many of these same Scotch Irish had gone on westward into the Tuscarora Valley and along the Juniata, into lands which had not been purchased and which, according to the Indian's understanding, were never to be sold to the white man. It looked as if the tide of German and Scotch-Irish migration was to sweep over the mountain ridges into the Ohio Valley, and then, almost out of a clear sky, the

dark clouds of war descended upon the Allegheny Valley from the lakes of Canada. France saw what was sure to happen if the Anglo-Saxon crossed the mountains of Pennsylvania and established his homes along the waters of "the Beautiful River," or La Belle Riviere, as the Frenchman named the river which the Indian called the Ohio. Englishman, Frenchman and Indian all alike called the stream, in the language of each, the "Beautiful River."

This great river, flowing out of Pennsylvania into New York, and then southward and westward to the Mississippi, was the best and the nearest highway connecting the French possessions in Canada with those on the Mississippi and in "la Belle Louisiane," which the Frenchman always regarded as the gem of the possessions of His Majesty, at New Orleans.

The Governor General of Canada, M. de Vaudreuil, had at an early date (1750) warned the Ministers of His Majesty, how the English were spreading themselves over the "Continent both in the direction of Louisiana and in the interior of the Canadian territory" (by which he meant the western part of Pennsylvania) "which united the two Colonies." Then came the Marquis de la Jonquiere, and after him the Marquis DeQuesne, as the Governors of Canada, and the efforts which were made by them to hold the interior of the Continent for the French King, resulting finally in the erection of the chain of French forts at Erie, Waterford, Venango and Pittsburgh, and the plan of continuing the chain to Fort St. Louis, on the Mississippi. Then came the expedition of

George Washington, in 1754; his defeat at Fort Necessity, and the disastrous expedition of General Edward Braddock, in 1755. Followed the blood-shed and ruin to the English settlements along the frontiers of Pennsylvania and Virginia. The French banner flew over all of the vast region west of the mountains.

The Delaware and the Shawnee, driven to the Ohio as a place of refuge, came under the influence of the French at Fort Duquesne and dissatisfied as they were because of the sale of their lands on the Delaware and Susquehanna, they took up the hatchet against the English for the first time since the landing of William Penn on the Delaware, nearly seventy-five years before.

It is significant that one of the first men to go to the site of the first Indian massacre in Pennsylvania, at Penn's Creek, near Selinsgrove, should have been John Harris. This massacre took place on October 15, 1755, and was the commencement of a period of Indian hostility which lasted until 1795, when General Anthony Wayne, a Pennsylvanian, made his famous Treaty of Greenville, (Ohio). During all of these forty years the frontiers of Pennsylvania, wherever they were, in the Cumberland Valley, or on the Ohio, were swept by the devastating scourges of the Red Men. During these long years of Indian warfare the frontiersman had to be on constant guard against his stealthy red foes. Hundreds of men, women and children were killed and scalped, and hundreds more were carried away into captivity. The settlements at Paxtang, Derry, and all through the Cumberland Valley to the southern boundary of

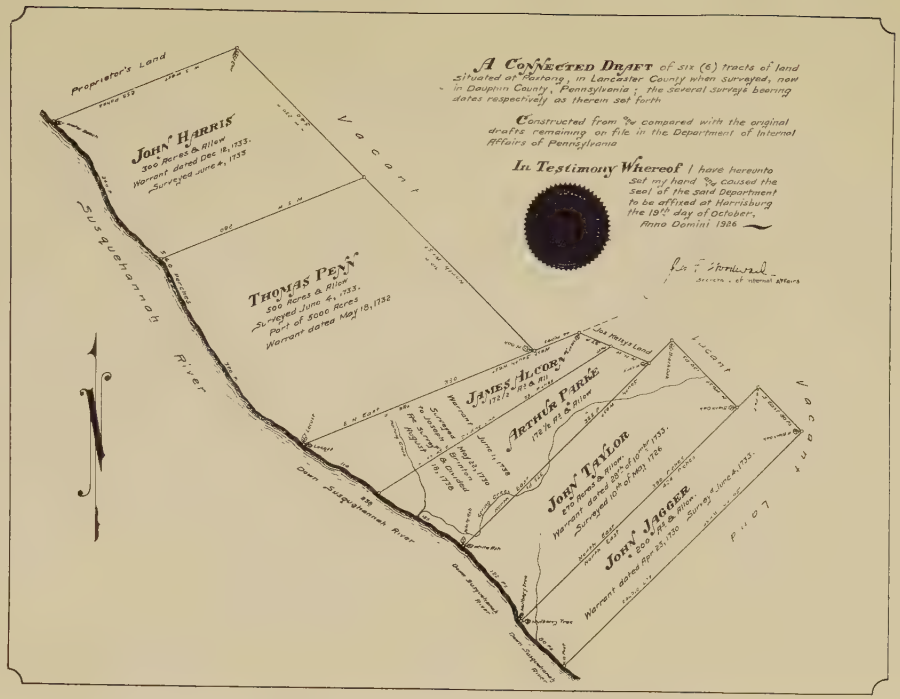
the Province were kept in a state of constant alarm and fear of these Indian raids. And, later on, when the settlements had swept across the mountains to the waters of the Ohio, and into the wilderness of Kentucky, the frontier men and women faced the same dangers until the Treaty of General Wayne finally ended this long saturnalia of blood-shed and suffering.

John Harris, in a letter to Governor Morris, dated at "Paxton, October 20th, 1755," informs the Governor of this massacre at Penn's Creek, and of his intention of getting some of his neighbors to make up a party to go up the river to investigate the real situation and to bury the dead. Harris gathered a party of about forty men about Paxtang, went up the river, and then on to Shamokin. On the 25th of October, as the party was returning, they were attacked by a large company of Indians, when near the mouth of Penn's Creek. John Harris attempted to cross the river on his horse, which was wounded, and he was obliged to swim for his life. Several of his men were killed by the Indians and four or five were drowned in crossing the river. To John Harris belongs the first suggestion for the erection of a fort "up Sasquehannah," for the protection of the frontiers. This suggestion was carried out the next year in the erection of Fort Augusta, at Shamokin, which was one of the most important British forts in the entire Province. When the British flag was thrown to the breezes on the Susquehanna in 1756, it marked the uttermost western point on the American Continent then under the dominance of Great Britain. Everything west of that British

fort at Sunbury was under the dominance of the King of France. This seems almost like a dream. When that British flag was flying over the strong ramparts at Fort Augusta, in 1756, the French flag was flying over every fort on the Allegheny, Ohio and Mississippi Rivers. That was just exactly one hundred and seventy years ago. It then looked as if the American Continent was to be dominated by France, with her possessions in Canada, on the Ohio, on the Mississippi and in Louisiana. The Anglo-Saxon really possessed nothing but a narrow strip along the Atlantic Ocean. All else was French.

It is also a significant fact that one of the first, if not the first, official record of the Rev. John Elder, the famous pastor of old Paxtang Presbyterian Church, occurs in relation to this trip of John Harris to the site of the massacre, when he places his name as one of the signers of the "Declaration" of Adam Terrence, who accompanied John Harris, Thomas Forster, Captain McKee and others to Penn's Creek. This statement was made out and signed on October 26, 1755, at Paxton. It is of interest to mention that the other signers of this document were Thomas McArthur, Michael Grahams, Alexander McClure, Michael Teaff, William Harris, Thomas Black, Samuel Lenes, Samuel Pearson and William McClure.

This massacre, according to the statement made by Marie LeRoy and Barbara Leininger, two of the girls captured by the Indians at the time, was the work of the "Allegheny Indians, and your enemies," as their captors said. It is probable,


A Connected Draft of six (6) tracts of land situated at Paxtang, in Lancaster County when surveyed, now in Dauphin County, Pennsylvania; the several surveys bearing dates respectively as therein set forth
Constructed from & compared with the original drafts remaining on file in the Department of Internal Affairs of Pennsylvania
In Testimony Whereof I have hereunto Set my hand & caused the Seal of the said Department to be affixed at Harrisburg the 18th day of October, Anno Domini 1926
Proprietor's Land
John Harris
300 Acres & Allow
Warrant dated Dec 18, 1733.
Surveyed June 4, 1735
Thomas Penn
506 Acres & Allow
Surveyed June 4, 1733.
Part of 5000 Acres
Warrant dated May 18, 1732
Vacant
Susquehanna River
James Alcorn
172½ Acres & Allow
Arthur Parke
178¾ Acres & Allow
John Taylor
270 Acres & Allow
Surveyed 28th August 1733.
Warrant dated 10th of May 1728
John Jagger
200 Acres & Allow
Warrant dated Apr 25, 1730
Surveyed June 4, 1733
Lot 107

First survey and warrants at Paxtang from the originals.

(See Page 262)

Upper: Penn Lock No. 6, Pennsylvania Canal, Walnut Street, Harrisburg, dedicated 1827 by Perseverance Lodge of Masons. Lower: Old Toll Gate.

(See Page 101)

John Harris Rescued by Friendly Indians.
(Printed from original wood engraving. See Page 44)

House of John Harris, Founder of Harrisburg, Front and Washington Streets; later home of Gen. Simon Cameron.

that all of the Indians taking part in the first massacre on Pennsylvania soil were, as John Harris says in his letters, Shawnee, who had left the Susquehanna about 1727, and who had gone to the Ohio where they gladly took the hatchet which the French gave to them after Braddock's defeat in the previous July.

During these trying times Scarouady and Andrew Montour were of great service as scouts and interpreters to John Harris, George Croghan, and others in the Provincial service. Montour frequently gave John Harris valuable information concerning the plans and movements of the hostile Indians and when he informed him that a band of about forty Indians had threatened to burn his house and destroy his family John Harris immediately (October 29, 1755) cut holes in his house and turned it into a stockade "determined to hold out to the last extremity if I can get some men to stand by me." This date fixes the exact time when the log house of John Harris was turned into a "fort," as many of the houses of this period were called. That it became an "official," rather than a merely "private fort," is shown by the fact that Colonel William Clapham left a guard at it, in 1756, when on his way northward to erect Fort Halifax and Fort Augusta.

The massacre at Penn's Creek in 1755, marks the ending of the period of quietness and peace which had brooded over the site of Harris' Ferry from the days of its founding. Thenceforth it was to be a center of action in war. And, it is really most significant that those October days of the beautiful autumn of 1755, as that autumn was

from all the accounts of it, ended the reign of peace on this part of the Susquehanna. First came the long years of the Border Wars, in the French and Indian War; then the Conspiracy of Pontiac; then the War of the Revolution; then the War of 1812; then the Mexican, then the great Civil War, then the Spanish American War, and then, let us hope, *lastly* came the World War. In all of these wars the place where John Harris built his fort in 1756 was the center of action of a Province of Great Britain and then as a State of a great Nation.

John Harris little thought in those October days, when he gathered his little band of forty frontiersmen about him to go to Penn's Creek, that in the century and a half to come, the feet of countless thousands of soldiers should tread the soil where his little company of forty marched, or that over the river on railroad bridges, near where his ferry was, there should be hurried in long trains the countless thousands of armed soldiers for the battlefields of America and the battlefields of Europe. Truly a thousand years of Cathay could not make such changes as have been made on the shores of the Susquehanna in less than two centuries.

John Harris started something when he urged the erection of a British fort on the Susquehanna. What he started has not yet reached its ending. He wanted the fort for the protection of the settlers. But the fort and all of the chain of events connected with its building and defense led ultimately to the birth of a new nation and to the most thrilling pages in human history. No man

can tell when he "starts something" where it is going to end, be the "something" good or be it bad.

The Indian days really ended on the Susquehanna in 1756, when the white man and the red man went to war with each other. It is true that many other conflicts between these two races came in later years, when the "Massacre of Wyoming" and the "Great Runaway" took place. But the Indian's days on the Susquehanna were ended. The shadows of evening were gathering, and the day was over and the Indian, driven from the Delaware and from the Susquehanna, soon passed westward to the shores of the Ohio, where he tarried but for a few years and then moved on westward before the advancing tide of civilization to the setting sun.

In all of the thrilling experiences of these years of Indian war John Harris and his ferry played a most important part. He was not a mere occupant of the soil, but a defender of it and of the government which had deeded it to him. When that government failed to do that which was right and just to its American subjects he threw, through his own blood and namesake, all that he had gathered and that his family had gathered on the side of a new government.

CHAPTER SEVEN

The Story of John Harris and the Mulberry Tree

THE story of the attempted burning of John Harris by the Indians, while it may not be supported by any documentary evidence of the period in which it is said to have taken place is, however, supported by traditions which run back to an early date. The tradition carries in it all of the marks of being true. It probably belongs to the period before the French and Indian War when the bands of Iroquois warriors were still making use of the Susquehanna Valley in their war expeditions to the Carolinas against their hated enemies, the Catawba.

These bands of returning Iroquois frequently stopped at the various villages along the Susquehanna River to celebrate their exploits. Much trouble was caused by these celebrations as the traders in the various villages through which these Indians passed made use of the opportunity to sell rum to the Red Men. Many complaints were made to the Provincial authorities concerning these returning war parties, as the Indians living in the villages along the Susquehanna were afraid that the authorities would blame them for the things which took place. These war parties often brought with them captives which they had taken in their southern raids and sometimes put these captives to death by burning them at the stake in one of the Pennsylvania Indian villages. Of course, as the

Indian wars with the settlers in Pennsylvania had not yet become fearful realities these Iroquois war victims were either the Cherokee or Catawba Indians they had.

The other facts in the tradition which place it back in these early days, and which give it the marks of a true story, are the incidents connected with the release of John Harris by the friendly Indians. In the early days, before the eastern shore of the Susquehanna at Harris' Ferry had become settled, as it was after the French and Indian War, there were several Shawnee villages on the western shore. One of these was almost directly opposite Harris' Ferry, at the site of New Cumberland, and there were two others to the northward at the present Wormleysburg and West Fairview. After the westward migration of the Shawnee these villages were abandoned, and the nearest one on the western shore was at the "Big Island," at the mouth of the Juniata.

The Delaware village of Paxtang, where John Harris first settled, was abandoned soon after Harris came to the Susquehanna, the Indians who had lived in it going northward to Shamokin (Sunbury), or westward to the Ohio.

These facts place the time of the events narrated in the tradition in the early period of the life of John Harris on the Susquehanna.

The story, briefly, is as follows. A band of Indians, returning from a southern expedition, stopped at Harris' Ferry and demanded rum of Harris. He, seeing that these Indians were already much under the influence of the rum which they had already obtained from some of the trad-

ers to the southward, refused to grant their request. This refusal, which was rather unusual, made the Indians very angry. They laid hold of John Harris, carried him to a mulberry tree on the river front, near his house, bound him to it and then commenced to gather wood to place about him, intending to burn him as they had often burned their captives brought back with them from the South. The tradition is that a negro slave, named Hercules, who belonged to Mr. Harris, seeing the plight of his master, went to a "neighboring tribe," seeking assistance. Now, as before stated, the only "neighboring tribe" of John Harris at this time was the Shawnee tribe on the opposite side of the river.

It is probable that many of these Shawnee knew John Harris and had traded at his store. Hercules came back with these friendly Indians, John Harris was released from his bonds, and in gratitude to the slave to whom he owed his life, immediately gave him his freedom. The story then goes on to state that John Harris requested that when he died he should be buried near this mulberry tree and that when the members of his family objected to this and wished him to allow them when he died to bury him at the old burial ground at Paxtang, he said that if they buried him there he would walk back to the mulberry tree."

This tradition was first published in 1828 by the Hon. Samuel Breck, who had received the particulars of it from Robert Harris, a son of John Harris, with whom he was intimately acquainted.

There is a very good painting of this most interesting scene, portraying the release of John

Harris by the friendly Indians in the State Library. The artist negelected to picture Hercules, the devoted and faithful slave, and the important part which he played in leading these Indians to the release of his master.

The author has hunted in vain for some reference to this incident in the letters and other documents of the period, but has been unable to find any mention of it. The story, therefore, as before stated must rest entirely upon tradition. But it is a good story, with every probability of truthfulness, as just such an event could easily have taken place in the early days when the Susquehanna Valley was an Iroquois war path to the Catawba country. The fact that John Harris does not mention it in any of his letters does not mean much, as the letters which he did write belong to a later period. This incident, and probably many others of equal human interest, took place in the early years before John Harris became an important personage on the Susquehanna.

Nearly all of the letters of John Harris belong to the period of the Indian wars. In these letters he goes into minute particulars about the happenings on the frontiers, but says nothing of the happenings of the earlier days. If he had been in as intimate touch with the Provincial authorities when he first came to the Susquehanna as he was in later years we would know much more about the actual history of what took place at Paxtang than we ever can know and we might have his own story of the famous "mulberry tree" incident. Nearly all of the early events in the history of a race, or of a frontier family, or of a nation are "tradi-

tions'' rather than historical facts. We all have ''family traditions,'' which we could not prove by any documentary evidence. But every tradition, family or national, as well as racial rests upon some sort of a foundation of fact or it could not have had an existence. The fact may be very much distorted or misunderstood, but something happened to start the tradition. The author feels that we ''critical historians'' sometimes do more harm than good when we do away with all of our interesting and beautiful traditions because we can find no documentary evidence to support them. George Washington's ''cherry tree'', Penn's treaty at the famous elm tree at Shackamaxon, Betsy Ross and her flag, John Harris and his ''mulberry tree,'' like the story of Romulus and Remus and the ''she wolf,'' or William Tell and the apple. All these may be ''traditions'' unestablished by sufficient documentary evidence. What good does it do to get rid of them? They may be but ''traditions,'' but these traditions have through years or through the centuries become historic traditions, worthy of perpetuation because of the romance they contain and because of the lessons which they teach.

One fact is worthy of notice in commenting upon the traditions belonging to the romantic period of Pennsylvania's Indian history, and that is that no story which has ever been told, however little historical basis it may have could possibly exaggerate the actual happenings which have taken place and which can be established by documentary evidence. ''The Black Hunter,'' ''Captain

Jack," "Robber Lewis," and hundreds of other traditions of marvelous characters similar to Robin Hood or Rob Roy, with the thrilling stories of the "Border Wars of the West," which are so wonderful as to be unbelievable can all be duplicated in actual historic characters or in actual, proven historical happenings.

It would seem impossible that a little Scotch-Irish girl, born on the waters of the Atlantic, should ever become the wife of a blood-thirsty war chief of the Seneca tribe, who carried death and destruction to the frontiers of Pennsylvania and that she should be the mother of his children, some of whom became famous and some infamous—and yet all of these are facts of history and not the fictions of romantic tradition. The exploits of Davie Lewis, the "Robber Lewis," in the traditions of nearly the entire mountain region of Pennsylvania, equal the romantic legends and traditions of "Robin Hood" and "Rob Roy"; yet all of them, with few exceptions, are actual happenings. So why rob Harrisburg of its fine tradition of John Harris and the famous mulberry tree, simply because a few scratches of a pen are lacking?

The story shows that John Harris was a man of conviction, that he did not love his trade more than he did doing what was right, even when so doing endangered his life; it also reveals the devotion of a colored slave to his master, who must have treated him kindly, or he would not have sought to release him, and it also reveals the oft-times forgotten fact that Indians, when friends of

the white man, protected their white friends even against the members of their own race.

Let us, therefore, as Harrisburgers keep the "tradition" of John Harris and his mulberry tree, just as we, as Americans, keep the "tradition" of George Washington and his cherry tree. It seems rather strange that all three of the "traditions" which we have as Americans, Pennsylvanians and Harrisburgers, should be related to trees. Washington and his cherry tree, on the Potomac, William Penn and the elm tree at Shackamaxon on the Delaware, and John Harris and the mulberry tree on the banks of the Susquehanna. The trees and the men who made them famous have long since departed, but their memories, like the rivers upon the banks of which they once stood, "go on forever."

Harrisburg might well take the mulberry tree as its "totem" not only because of its association with the life of John Harris, but also because it, like the Yorkshire man who came to the shores of the Susquehanna seeking a home for himself, seeks a rich and fertile river valley in which it may develop to its best.

CHAPTER EIGHT

Historic Little Village of Esther Town

IT is not generally known that a short distance north the present limits of the City of Harrisburg, at what is now known as Coxestown, there was established, during the period of the French and Indian war the first town on this part of the Susquehanna River. When it was laid out by Dr. John Cox, of Philadelphia, there were but two other towns in Dauphin County, which was then a part of Lancaster County. The two other towns were Middle Town and Hummels Town. Harrisburg had not then come into existence, the place where the town was laid out was known simply as Harris' Ferry.

The little village of Esther Town, named in honor of Esther, the wife of Dr. John Cox, also had the honor of being the most northern settlement of the English speaking race on the Susquehanna River, as late as 1770, when Nicholas Scull drew his splendid map of the Province of Pennsylvania. It is difficult for us to realize that when this little village was established, that every part of the vast territory to the northward and to the westward was an uninhabited wilderness, save for a few spots to the westward of the mountains, where the British had established a few forts and trading posts. Fort Augusta, at Sunbury, and Fort Pitt, at Pittsburgh, were then little more than British military posts.

For these reasons, and many more, the little

village of Esther Town, is one of the historic frontier towns of the Anglo-Saxon race on the American continent.

The first documentary reference to this town was in 1767, when Dr. John Cox, Jr. and his wife, Esther, deeded to "The Incorporated Society for the Propagation of the Gospel in Foreign Parts," a tract of land 66 feet wide and 200 feet long, "for a site of a church and burial ground for a religious society in communion with the Established Church of England forever."

This tract of ground covered the present site of the old graveyard, a short distance east of the present Coxestown M. E. Church, to the north of the lane running to Sixth Street. This graveyard is said to contain the bodies of several soldiers of the Revolution. If so, the graves are unmarked. There are eight tombstones in the little graveyard, among a clump of tall trees. Five of these contain the names of various members of the Bitting family. The father, John Bitting, was born in 1786 and died in 1858. The most recent burial was that of Samuel Peffley, who was killed in the yards of the P. R. R. company, at Philadelphia, May 30, 1882, aged thirty years.

If burials were made in this graveyard at the time when it was first deeded to the Established Church of England the markers of these have long since disappeared.

During the early summer of 1756, when Colonel William Clapham marched through the site where Esther Town was laid out, on his way to erect the frontier forts at Hunter's Mill, Armstrong's (Halifax) and Shamokin (Fort Augusta), he

makes no mention of the place, which was then unoccupied.

In 1779, when plans were being perfected for the expedition of General John Sullivan against the Indians in western New York, Coxestown was one of the bases of supply for the army on the northern Susquehanna. Bartrem Galbraith, the Lieutenant for Lancaster County, says in a letter to President Reed, of the Executive Council, dated at Donegal, June 24th, "On my return from Philadelphia, at Lancaster by Express. I ordered a Subaltern and 18 men to Coxestown, (from the Lebanon Guards) as a Guard for the Stores there."

Major Cornelius Cox, a son of the founder of Coxestown, or Esther Town (as the name appears on all of the early maps), was a deputy commissioner of supplies and purchases for the army of General Sullivan. During this period, he resided at Esther Town, looking after the transportation of these supplies to Sunbury, or Fort Augusta, as the place was then called. The batteaux, or barges, on which these supplies were taken up the river, were made at Middle Town, which was then the largest town within the limits of the present Dauphin County.

When standing in the little graveyard at Esther Town the other day, hearing the thundering of the heavy trains as they rushed along the nearby tracks of the Pennsylvania Railroad, and looking at the almost endless procession of automobiles as they sped along the William Penn Highway, with the beautiful panorama of river and mountains spread along the horizon, those days of 1779,

less than a Sesqui-Centennial ago, when our forefathers were engaged in a war against the Seneca in western New York, seemed almost as remote as the stars—which were just beginning to appear in the sky, as we left the historic spot.

This site, once a base of supplies for the army of General Sullivan in his war against the Indians, is now a base of supplies for the great army of tourists who, with the almost unbroken train of automobiles, speed over the Susquehanna Trail, which runs to the very villages which were destroyed by Sullivan's army, at Elmira and elsewhere in the former "Long House" of the Iroquois. Truly, the beautiful valley of the Susquehanna at Esther Town is not farther away from the vales of the Genesee than are the scenes of 1779 from those of 1927. We are making history so rapidly in America that we have almost lost our historical perspective. And the marvelous developments of today, seen through the brilliance of electric light, prevent us from seeing the things in "the light of other days." The electric light has taken the place of the tallow dip and the automobile the place of the slow-going horse, and the express train the place of the canal boat—all of these are marvelous developments. But how much have we improved in the things which are spiritual? If we had kept pace with these material developments in our spiritual natures, in the unseen virtues of manhood and womanhood, we would be as different from these people of 1779 as a tallow candle is different from an electric light, or as a canal boat is different from an express train.

But the fact of the matter is that we are just about the same as were our ancestors when we are disrobed of all of these merely material things. The hardship, the suffering, the self-denial, the hard work and the constant danger of lurking foes made these men and women of pioneer days superior to their surroundings whatever they were. They dominated material things, because they had to do so in order to live. With all of our vast and marvelous material improvements and the richness of our comforts and luxuries, the boundlessness of our opportunities, are we the "Captains of our Souls," or are we dominated by mere things?

"A man's life consisteth not in the abundance of the *things* which he possesseth," whether those *things* be tallow candles or electric lights, or log cabins or palaces.

We are making better machines of every sort than were ever made in the history of the world, but we are not making any better men and women today than were made in the world when it produced William Penn, George Washington, John Harris, Dr. John Elder and the almost endless list of brave, heroic, self-denying men and women of those far distant days when tallow candles and canal boats were used. The development of our material resources is well under way, but the development of our spiritual resources has not yet commenced.

We are constantly seeing the wonders which a man can perform with his hands and his brain. Everything about us reveals these marvels. Boys in the High Schools today know more about the material world than did the famous scientists of

past ages. But—when we shift from the visible to the invisible things—what can we do that our fathers could not do or what do we know that our fathers did not know?

This little, far-distant outpost of civilization at Esther Town, and the quiet graveyard still remaining to mark where it once stood, now in the midst of a marvelous development of the Capital of a great State, can teach us more than history—if we let it do so.

VIEW OF ONE SECTION OF OLD MARKET HOUSE IN MARKET SQUARE, HARRISBURG.

FAMOUS OLD CAMEL BACK BRIDGE

Upper: Golden Sheaf Tavern, Front and Market Streets, built in 1791. Now site of Harrisburg Club. Lower: 210 Walnut Street, at Court, erected by Dauphin County. Courts sat in this building from 1815 to 1821 while the Legislature was holding its sessions in the Court House; later Bell Telephone Building site.

Presbyterian Church at Paxtang, walls of the old church built in 1740. Graveyard contains Graves of John Harris, the Pioneer, U. S. Senator William Maclay, and many other Pioneers.

(See Pages 57 and 242)

CHAPTER NINE

Old Paxtang Presbyterian Church, and the Indian Name of Paxtang

TO write any sort of a historical sketch of Harrisburg without making some reference to the Presbyterian Church at Paxtang would be a grave omission, as the church there existed before there was any settlement at Harrisburg and because the Indian name of Paxtang, so far as the author has been able to discover, is the earliest recorded name of any place on this part of the Susquehanna River.

The earliest recorded mention of this place occurs in the Journal which Governor John Evans presented to the Provincial Council, of his visit to the Susquehanna in 1707. During this visit the Governor and his party stopped at Pequehan, Dekanoagah and Conestoga, the Shawnee Nanticoke, Conoy and Susquehannock villages in Lancaster County. On July 2, 1707, he left Conestoga in the morning and that evening he and his party arrived within three miles of "Peixtan." The object of this visit was to apprehend Nicole Godin, who had been charged with various offenses against the laws relating to the Indian trade. Early the next morning, July 3, the Governor and his party rode to within about half of a mile of the village, where they left their horses, going the balance of the distance to the village on foot. Nicole, as this trader is called by the Governor, who had been selling rum

"in the woods," was captured and the party returned to Philadelphia by way of Tulpehockin, with Nicole riding upon a horse under which his legs were tied together.

Such is the first visit of a Governor of Pennsylvania to the site which in later years was to be the official residence of the Governors of the State. If any of the previous Governors or Lieutenant Governors, as they were called, visited the site before this time they left no record of their visit. Some writers state that William Penn visited this part of the Susquehanna, but there seems to be little to support such a tradition.

The author has—in a previous chapter—mentioned the fact that Paxtang was the place of residence of several of the successors of the great Delaware Chief, Tamany, who welcomed William Penn to the shores of the Delaware.

The Indian village was first occupied within historic times, soon after the landing of William Penn and the various land purchases on the Delaware, which made it necessary for the Delaware Indians to move westward. Paxtang was probably first occupied as a village by the Delaware, of the Turtle Clan, about 1700. By 1707 it had grown to be quite a village and was a trading point visited by nearly all of the prominent Indian traders who lived at Conestoga and near by.

At this early time there were no white men living at Paxtang or in the region about it along the Susquehanna. The Scotch-Irish migration to the rich and fertile valleys along the Susquehanna had not then commenced. As a consequence the Delaware and the always wandering Shawnee

then, for a few years, possessed their villages in peace. But the trade with the Indians brought the traders from Lancaster and the tales of good lands and sparkling springs which these traders carried eastward to the settlements soon brought the Scotch-Irish and the German immigrants, seeking for land to cultivate and for sites for their homes. And the Scotch-Irish, who were first to come, brought with them, not only their axes and rifles, but also their Bibles and their desire for a place of worship. These people had been attracted to Pennsylvania because it offered freedom of worship—not, alas, as has been too often the case, "freedom not to worship." So the church was established when the home was set up. To the Scotch-Irishman both of these institutions were Divine and both essential for living in any place.

There has been some discussion as to the meaning of Paxtang. The word is a corruption of the Delaware, Peeksting, which signifies "the place of standing water," or it may mean "the place of springs." Both of these meanings are significant. No better name could be applied to the site as it was in 1700 and even today it is a truly significant name.

Just exactly when Paxtang was first settled by the Scotch-Irish Presbyterians and just exactly when preaching services were first held there is difficult to decide. The author is of the opinion that such early dates as are given in many of the historical sketches of Paxtang's settlement are entirely too early, as Paxtang was still occupied as an Indian village in 1718. As late as 1727 the Indians requested the Provincial Council, at

a conference in Philadelphia, that "no settlements be made up Sasquehannah higher than Pextan," and at the same time they also requested that "none of the Settlers thereabouts be suffered to sell or to keep any Rum there, for that being the Road by which their People goe out to War, they are apprehensive of Mischief if they meet Liquor in these Parts." This means that Paxtang was on the "War Trail" of the Iroquois to the Catawba country, in South Carolina.

Paxtang could not well have been occupied by the Scotch-Irish in 1718, when it was still an Indian village, as the Scotch-Irish and the Indian never could live in peace with each other. As the settlements had commenced to spread northward from Paxtang in 1727, the Scotch-Irish must have made their settlements at Paxtang not long before that date, as the Scotch-Irish commenced to spread soon after settling anywhere.

The statement made in some historical sketches that Rev. George Gillespie preached at Paxtang as early as 1715 is, on the face of it, impossible, Paxtang being then an Indian village. The other statements concerning the preaching of the Rev. David Evans and Adam Boyd at Paxtang in 1720 and 1725 are traditions. The first official record of preaching at Paxtang is when Rev. James Anderson, by direction of the Presbytery of New Castle, gave one-fifth of his time to Paxtang, and in 1729 one-fifth to Derry, the other three-fifths being given to Donegal. The Presbyterian Church at Paxtang was organized in 1733.

The name of the Rev. John Elder, who became pastor of this church in 1738, will always be asso-

ciated with Paxtang, not only because of his long years of service among his own people, but also because of the important part which he played in the affairs of the State in the long years of strife during the French and Indian War and the American Revolution. He served both the Church and the State in this community for more than a half century.

The author does not intend to give even a sketch of the history of this historic church or of the religious work of the Rev. John Elder, but simply to show the sort of a man he was in his relation to the affairs of the trying time in which he lived. His first letter relating to secular affairs is dated at "Paxton, 25 October, 1755" and narrates the facts concerning the massacre at Penn's Creek and the reported danger of the French and Indians "coming down against us on this side of the Allegheny mountains."

That this fear was well justified is revealed in a letter which he wrote to Richard Peters, from "Paxton", in November of the same year. He says in part: "We seem to be given up into the hands of a merciless Enemy. There are within this few weeks upwards of 40 of his Majesty's Subjects massacred on the Frontiers of this and Cumberland county, besides a great number carried into Captivity, and yet nothing but unreasonable Debates between the two parts of our Legislature instead of uniting in some probable Scheme for the Protection of the Province and the preservation of its Inhabitants. What may be the end of these things God only knows, but I really fear that unless vigorous methods are

speedily used to prevent it, we in these back Settlements will unavoidably fall a sacrifice & this part of the Province be lost, which may, 'tis true, be recovered out of the hands of the enemy, but at the expense of much blood & treasure."

In another letter to Richard Peters, dated at "Paxton" July 30, 1757, he urges the stationing of a garrison at Fort Hunter, in command of an active officer, for the protection of the frontiers, referring to a petition which had been sent by the inhabitants. He then says, "It's well known that Representatives from the back Inhabitants have but little weight with the Gentlemen in power, they looking upon us as either incapable of forming just notions of things, or as biased by Selfish Views."

These few extracts from his letters concerning the situation on the frontiers about Harrisburg (of the future) reveal the sort of a man who stood in the pulpit at old Paxtang church. His sermons reveal that he was a man of piety and his letters indicate that he was a man of action, interested in the dangers which threatened the settlements on the frontiers. He stood in his pulpit to preach and to expound the Bible, with a rifle at his side.

During these years of fear and terror, when the settlements along the entire mountain system were kept in a constant state of alarm; when the savage "war whoop" of the painted Indians broke the stillness of the beautiful valleys; when men, women and children were killed and then scalped, or carried away into captivity to the distant villages of the Ohio or into the northern wilderness, the religious services at Paxtang went on as

usual. But on the hill tops guards were stationed and outside of the church doors stood the stacks of rifles, ready for service at a moment's warning. These were the times that tried the souls of men, but the souls of the men and women at Paxtang stood the test. They went about their daily duties, they trained their children, and they went to church, always ready for anything which might strike the little settlement to which they clung.

It is small wonder that the pastor of the Church became a Colonel in his State's service, or that the men of his congregation, almost without exception, became soldiers in both of the great wars which literally deluged the Province in blood. The Memorial Gateway, with the bronze tablets, at the entrance of the old graveyard at Paxtang, which are the gifts of the Daughters of the American Revolution, cannot be surpassed in their eloquence as teachers of devotion to the Nation by any similar memorials in any graveyard in America.

With the years of suffering and trial behind them, with the sacrifice of friends and loved ones ever before their minds, it is not to be wondered at that when the fearful storm of the Conspiracy of Pontiac broke upon the frontiers of Pennsylvania in 1763-64, that the "Paxton Boys," among whom were many men from Harris' Ferry, should try to arouse a sluggish Assembly and the perfectly safe and prosperous merchants of Philadelphia by the raid and massacre of the Indians at Conestoga, and by the following "riotous march" to Philadelphia. So much has been said about

this "massacre" by the "Paxton Boys" that it is now useless to say more.

The author has always taken the part of the Indian, who has been unjustly dealt with since the white man first came to the continent. But it is not difficult to place one's self in the place of these settlers along the mountains in the years between 1755 and 1764—a period of constant danger, when the father did not know when he came back to his log cabin, in the evening from his work, whether he would find it a smoking ruin, surrounded by the dead bodies of his loved ones, or whether it would be still standing and his loved ones safe. And when he left his home in the morning his wife did not know whether she would ever see him again. Such a condition day in and day out for nearly ten years and an Assembly, safe and sound in Philadelphia, in endless debates about doing anything to protect the settler in his home would ultimately lead to just exactly what happened.

The Rev. John Elder did everything in his power to prevent this fearful outbreak of long pent-up passion, but he was helpless. Petition after petition had been sent to Philadelphia with no effect. Then the storm broke, as it always does, and the innocent had to suffer with the guilty, as they always do. The members of the Quaker party in the Assembly seemed to be more concerned about the killing of one Indian than they did about the slaughter of hundreds of settlers along the helpless frontiers. This is by no means a defense of what the "Paxton Boys" did at Lancaster. It is merely an explanation of

why they did such a fearful thing. The offense had to come, and it came.

The first church building at Paxtang was a log one, which stood until 1740, when the stone building was erected. This building, still standing, is the oldest church building in Dauphin County and one of the oldest Presbyterian churches, with an unbroken history as a place of worship in the State.

The Paxtang congregation originally owned a tract of twenty acres. In 1850 a part of this was sold, leaving about eight acres in the church holdings. The church building stands near the center of this tract and between it and the Manse lies the old graveyard. This "God's Acre" is one of the most historic spots in Dauphin County. In it rest the bodies of the soldiers, officers and privates, of every war in which the country has engaged. And in it rest some of the most prominent men and women of the early days. Among these are John Harris, the founder of Harrisburg, who died in 1791; the Rev. John Elder, pastor of the church for 56 years, who died in 1792; William Maclay, the first United States Senator from Pennsylvania, who married a daughter of John Harris (Mary McClure Harris), the founder; General John Kean, Colonel William Rutherford, Captain Joseph Sherer, Captain Thomas Walker, Rev. Benjamin J. Wallace, LL. D., and many others who served the Church, the State and the Nation, as soldiers, clergymen, physicians, businessmen and tillers of the soil.

This historic church, the mother of Presbyterianism in Harrisburg, after more than a sesqui-

centennial of usefulness, is still a live, active congregation of more than 300 members. A visit to "old Paxtang," still situated in the midst of a grove of venerable oak trees and the hallowed "God's Acre," which contains the mortal remains of so many of the pioneers and heroes of other days, is a benediction whispered by the quietness and peace of this hallowed spot. It is one of the most beautiful and best preserved old church sites in America. To drop the duties of life and get away from the rush and turmoil of our present restless living by spending a few hours under the oak trees, or wandering about in the shadows of other days at Paxtang, is well worth while.

CHAPTER TEN

Period of the American Revolution

THE people of the territory of Dauphin County were, like all of the people living along the frontiers of Pennsylvania, aroused to action by the tyranny and injustice of King George III of Great Britain. These people felt, even more keenly than did the people living along the Atlantic coast, the injustice of taxing them for carrying on the war against the French and Indians when they themselves had paid so dearly for it in suffering and in the loss of life and property.

All of the Scotch-Irish along the entire frontier of the Province, together with the German settlers, arose to a man to object to the injustice of the King of Great Britain and to defend their rights by force of arms, if need be.

The Scotch-Irish Presbyterians were aroused as early as 1766, when it was proposed that the Established Church send a Bishop to the Colonies and institute a Bishop's Court. Francis Allison, in a letter, written in 1766, says, "As a Bishop is a state affair, known in the common law of England, by that law he has a right to establish courts, to take cognizance of all affairs matrimonial, testamentary, and relating to scandals; and no denomination is free from his jurisdiction," etc. And another proposed letter, states, "Our forefathers, and even some of ourselves, have felt the

tyranny of Bishop's Courts. Many of the first inhabitants of these Colonies were obliged to seek an asylum among savages in this wilderness in order to escape the ecclesiastical tyranny of Archbishop Laud and others of his stamp."

The General Convention of the Congregational Association of Connecticut and the Presbyteries of New York and Philadelphia met from time to time during the years from 1766 to 1775 and discussed the subject of religious liberty in the Colonies. These "dissenters" saw that the appointment of Bishops by Parliament would lead to the introduction of the very abuses which had driven them to the Colonies—the establishment of tithes, forbidding of marriages and funerals, the establishment of religion, and the imposition of penalties extending to life and limb, as well as to liberty and property. These abuses of ecclesiastical power were the very things which had driven these people to the shores of America, and especially to Pennsylvania, which by the charter of William Penn granted "freedom of worship." Underlying all other causes of the American Revolution this was the chief one, so far as the Scotch-Irish Presbyterians and the German Reformed and other dissenting churches were concerned. These subjects have long since ceased to be vital matters, but the fact that they underly the causes of the Revolution should never be forgotten. The Revolution was fought by the Colonists for the preservation of both civil and religious liberty.

In a letter, written by John Witherspoon, to a

friend in England, in 1773, dealing with the subject of religious liberty, he refers to "the great struggle we may be called upon to make in this glorious cause in which the happiness of thousands yet unborn is so deeply interested."

The Commonwealth of Pennsylvania from its very commencement granted to all who might settle in it freedom of conscience in all religious matters, as well as in civil affairs. That liberty, granted by law, brought the Quakers, the Scotch-Irish, the German, the Dutch, the Welsh to the shores of the Delaware and made Pennsylvania different from its very commencement from every other civil government on the face of the earth.

It is small wonder then that when the British Parliament sought to impose unjust taxes upon those who had no representation in that body that the Scotch-Irish, especially, should be among the first to oppose and then to fight. The attitude of Parliament to the Colonies had been discussed in the churches of these people for ten years before the Declaration of American Independence was signed.

Nearly every Scotch-Irish community in Pennsylvania passed "Resolutions" and "Declarations" almost as soon as Parliament had passed its tax laws. Hardly any section of Pennsylvania was without some form of a declaration or resolution. Even far-distant Hannastown, in Westmoreland County, passed a series of resolutions as early as May 16, 1775.

Dauphin County had its "Hanover Resolutions," which were passed June 4, 1774, and Mid-

dletown had its "resolutions passed on June 10, 1774, while Hummelstown passed similar resolutions on June 11th, 1774. The fourth resolution at the Hanover meeting states "that in the event of Great Britain attempting to force unjust laws upon us by strength of arms our cause we leave to heaven and our rifles."

A general meeting was held at Lancaster on December, 1774, at which representatives were present from what is now Dauphin County—then a part of Lancaster County. John Harris was present at the meeting at Lancaster in 1775.

When the War of the Revolution became a fact, after the battle at Lexington, the frontiersmen along the Susquehanna and those far over the mountains of "old Westmoreland" and along the Ohio, shouldered their riflles, organized into companies and marched eastward to join the army of the patriots. These frontiersmen, after the long years of Indian warfare, were trained riflemen. Even "Morgan's Riflemen of Virginia" were nearly all Scotch-Irishmen from Pennsylvania. The "Paxton Boys" organized by Captain Matthew Smith, was one of the first companies raised in the Colonies. These men from Paxtang, Derry and Harris' Ferry were all experienced and expert riflemen and by their unique dress and sturdy appearance attracted the attention of people at Hartford when on their way to join the army of Washington at Cambridge.

The Liberty Company of Londonderry, commanded by Jacob Cook, was organized on May 15,

1775, and the Heidelberg Company, commanded by George Hudson was also organized at about the same time.

There was hardly a man in what is now Dauphin County who was not in service, either in the Continental Army or in the Lancaster County Militia (between the age of 18 and 53 years).

CHAPTER ELEVEN

What the Town of Harrisburg Was Like When It Was Young

STAND on the river front at the Market Street bridge today and let your eyes sweep along the course of the river, with its beautiful and majestic railroad bridges, and then let your vision take in the sky-line of the modern city. Then, blotting this sight from your eyes, try to see the river and the shores which border it as these were when John Harris planned his town.

Dauphin County, named in honor of the Dauphin of France, was created by an act of Assembly, March 4, 1785. The same act made Harris' Ferry the seat of Justice. Just one year before this time, on March 3, 1784, John Harris planned the laying out of a town on the land which his father, John Harris, had received from the Province in about 1733. This town was to be divided into 200 lots, each containing a quarter of an acre, on the high ground above where his house stood. A lot was to be reserved for a court house and jail, and a square of four acres to be reserved for the Commonwealth for such purposes "as the government may desire."

William Maclay, a son-in-law of John Harris, laid out the town in the spring of 1785.

On August 3, 1786, the Supreme Executive Council, in the commissions to the justices, gave the name of the seat of government as Louisburg. It is said that this name was given through the

View of old Capitol and Harrisburg from a Lithograph. First flag flown from the dome under an act of the Legislature.

Upper: Grave of John Harris, the pioneer, and Mulberry tree to which he was bound by the Indians. Lower: Old City Reservoir, at North Street.

House of John Harris, II; trading house of John Harris, I; grave of John Harris, Settler, in Harris Park.

(See Page 44)

Upper: William Maclay Mansion, Front and South Streets, with corner of Old Harrisburg Academy at left. Lower: Air View of the Harrisburg Academy at Riverside, 1926

influence of Chief Justice McKean, who was not friendly with John Harris, because he thought that if the county was called "Dauphin" that the chief town, or county seat, should be named in honor of the King of France, Louis XVI. It may be said that it was once supposed the present town of Dauphin might one day be the county seat.

On April 13, 1791, when the town was incorporated as a borough by an act of the Legislature, the name of Harrisburg (or Harrisburgh) was given to it. About the only place in which the name of Louisburg is used is in the records of the courts from 1786 to 1791. The city of Harrisburg was incorporated March 19, 1860.

After mentioning these few facts relating to the town, borough and city, let us go back to the town as it was in the early years of its history. Many travellers through the town at Harris' Ferry have left records of their visit to the place. One of the earliest and most prominent of these vistors was John Penn, a grandson of William Penn, who was here on April 10, 1788. He says in his Journal:—"About sunset I had a fine view of this town (which he calls Harrisburg or Harris' Ferry) from an high part of the road, the river Susquehanna flowing between its woody and cultivated banks close to the town. Mr. Harris, the owner and founder of this town, informed me that three years ago there was but one house built. * * * The situation of this place is one of the finest I ever saw. One good point of view is the tavern, almost close to the river. This was the house which stood alone so many years.

It is called 'The Compass' and is one of the first public houses in Pennsylvania."

In the Journal of the tour which the Duke de la Rochefoucauld made to America in 1795-97, he passed through Dauphin County. He says of Harrisburg: "Mr. Harris, lord of the manor on which Harrisburg stands, availed himself of the error which Mr. Frey had made to procure his town advantages that the former neglected. * * * The first houses were built here in 1785 and the number at present amounts to three hundred. The formation of this town being of more recent date than any other the buildings were from the very first of a better construction than anywhere else; and such as were not originally good houses have since been rebuilt. Very few log houses are therefore to be found in Harrisburg, but, on the contrary, many substantial and handsome edifices. * * * A prison and a sessions-house have been built at Harrisburg and a plan is in agitation to form an anchorage for ships. The inhabitants exert their utmost efforts to procure to this place all the advantages to which it is susceptible and even indulged the hope that the seat of government of the State will be removed to their town (Harrisburg became the Capital in 1812). * * * The majority of the inhabitants of Harrisburg consists of Germans and Irishmen firmly attached to government, sensible and industrious." He also says, after speaking of the great number of inns in America, "This place contains no less than thirty-eight. It has twenty-five or thirty shops, where may be found all sorts of merchandise. * * * The price of ground shares in the town

of Harrisburg is from one hundred and fifty to two hundred dollars. * * * The Susquehanna near Harrisburg is about three-quarters of a mile in breadth; in summer it is frequently fordable. * * * A Frenchman resides at present at Harrisburg who was born in France, but came hither from Martinico. He is a phyician and though he speaks but little English, and has resided here only a few months, enjoys already considerable practice."

It is a rather remarkable fact that Harrisburg at this early date contained so few log houses and that this French Duke should make mention of the "substantial and handsome edifices" which the town contained.

George W. Harris, a grandson of John Harris, the founder, in one of the early issues of Napey's directory, tells what the town was like when it was first established. He says, "When the town was first laid out, the old orchard (belonging to the mansion house, on Front Street) extended up to about the line of Mulberry Street. About the intersection of Mulberry Street with Second Street was a ridge, from which the ground descended from six to ten feet to the present Market Square, and the water ran from the square upwards and into the river along the channel which is under the bridge now erected across Front Street above Walnut. At this time the ground above Market Street was chiefly woods. * * * On one occasion Mr. Robert Harris with his sister, Mrs. Hanna, were playing at the river near the mouth of the run at the end of Walnut Street. A thicket of bushes extended up along the run. Some boys

came running from a barn on the bank and told them that two bears were coming down the run. They scampered up the bank, when presently two bears came along and took to the river. * * * Wild turkeys were also abundant here at this period. John Harris shot wild turkeys from the door of his store-house. * * * John Hamilton carried on an extensive trade with the Western settlers. Instead of the present rapid mode of conveying merchandise and passengers to Pittsburgh, he kept large numbers of horses and mules and every few weeks his caravans set out for 'the West,' laden with salt, powder, lead, etc.''

This run, which flowed from North Street and entered the river at the foot of Walnut Street, was a favorite fishing place. Dr. R. H. Moffitt tells of a large tree which stood near the corner of Pine and Court Streets, now the site of the Bell Telephone Building, which was one of the most desirable fishing places on this run. Under the shade of this old tree the boys of the long ago spent many hours ''waiting for a bite.'' The tree, the run, the boys and the fishes of those distant days have all long since passed into shadows of the Past. It is a pleasure to pause for a minute or two in the shadows of the huge building which now stands where the old tree once stood and try to imagine we see the rippling run and the fisher boys of the days long gone by.

Wolves frequently were killed in the neighborhood of the barns about the town and the islands in the river were nesting places and feeding grounds for great flocks of bald eagles. Especially during the shad season in March these migratory

fish came up the river in great schools and shad batteries were maintained until the great power dams prevented the shad getting up the river.

The entire improved part of the present city, fronting the Capitol on State Street, was a swamp and covered with heavy thickets so dense that "a dog could hardly get through it." All of the territory, save for the ridge running northward from the Capitol grounds, in the present residential section of the city, was covered with swamps, thickets and forests. The present Wildwood Park gives only a faint idea as to what all of this part of Harrisburg was once like. It has always seemed probable to the author that the Indian trail northward along the valley must have followed the ridge along Fourth and Sixth Streets through Camp Curtin to Rockville. These trails always followed along these ridges, wherever it was possible, in order to avoid the swamps and wet ground on the flats. There may have been another trail, used chiefly in the summer time, running along the banks of the river, where the present Front Street is situated. This ground seems to have been higher than the ground between Front Street and the ridge at Sixth Street.

These trails connected with the ones running up the Juniata Valley and with the various other cross trails, intersecting with the Shamokin, Wyoming and West Branch trail system. At the Harris' Ferry crossing was the great Iroquois war trail, running down the Cumberland Valley, across the Potomac and thence on down into the Carolinas. The fact that several accounts are

given in the early history of the settlement at Harris' Ferry of Catawba warriors making attacks upon the settlers would show that these Southern Indians also used this same trail in their retaliatory expeditions against the Iroquois, with whom they always had been at war. "War parties" often consisted of but one or two Indians who made the long trip from western New York into the Carolinas, if they were Iroquois, for the sake of getting the scalp of a Catawba and in order to prove their prowess as warriors. The Catawba returned the compliment by doing the same thing against the Iroquois, coming from South Carolina into the Iroquois country along the Susquehanna. These war parties, large or small, frequently stopped at the villages along the lower Susquehanna to celebrate their victories.

These warriors continued to make the Susquehanna and the Cumberland Valleys the course of their expeditions until the growing settlements in the valleys drove them westward to the "Warriors' Path" along the eastern foot of the "Warrior Mountain." This path crossed the Potomac at Oldtown, Maryland, and its course was agreed upon by the Iroquois Confederation and the Provincial authorities. This war between the northern and southern Indians continued after the settlement of the central part of Pennsylvania, when the trail was moved westward to Westmoreland and Fayette Counties, following the course of the Catawba trail, which crossed the Youghiogheny River at what is now Connellsville.

These trails are mentioned in this connection because when Harris' Ferry became a distributing

point for merchandise for "the West," which meant Pittsburgh and the settlements along the Monongahela and Ohio Rivers, all of these westward trails became the pathways followed by the pack-horses, carrying salt, iron, powder, lead, etc., to the "back-woods" beyond the mountains.

Harris' Ferry, when it was first established, was a "cross-roads" for the interlacing systems of Indian trails, running North, South, East and West. The town of Harrisburg became a "cross-roads" for the roads of the white man, when the age of civilization dawned on the waters of the Ohio. The city of Harrisburg became a "cross-roads" for the great trails of steel rails, when the railroads took the place of the dirt roads as means of transportation of the merchandise of our industrial and commercial age. So Harrisburg has always been a "cross-roads" in the vast territory between the Atlantic ocean and the Ohio River. The broad valley which sweeps southward from the Susquehanna to the Potomac and into the Shenandoah Valley, has been a pathway of warriors since the days when man first occupied this part of the continent.

As we look across the river where John Harris had his ferry we are looking upon the river ridges which mark the northern limits of one of the most historic, most beautiful, most fertile, and most religious valleys (if we may apply this term to the valley, as referring to the people who occupy it) in the world. We at first thought of saying the State, or the Nation, but after thinking of it, we can say without reservation, "in the world."

There are many most interesting matters in the

various early issues of "*The Oracle* of Dauphin and *Harrisburg Advertiser*" which was published by Allen and Wyeth, "at their office adjoining the Register's of Harrisburgh." All of the issues of this newspaper print the name of the town as "Harrisburgh." After the earlier issues it was published by Wyeth alone at his "Office on Mulberry Street, Harrisburgh."

"Among the advertisements and notices in the early numbers of the "*Oracle*" are the following: "The members of the Fire Companies are requested to meet this afternoon, at four o'clock, at the Markethouse, with Buckets to exercise the Engine. Signed, John Kean, John Dentzel, Directors." (Oracle, Nov. 26, 1792.)

There is an advertisement of the Philadelphia, Reading and Harrisburgh Stages," by William Coleman. The "stage continues to leave Harrisburgh every Monday morning, and arrives the Wednesday following in Philadelphia. The Stage leaves Philadelphia on Wednesday, arriving in Harrisburgh the Friday following." (Issue of Nov. 26, 1792.)

The issues of 1794 contain many references to the Whisky Insurrection in western Pennsylvania and the issue of October 6, 1794 contains the address of Governor Mifflin relating to this uprising in opposition to the excise law; also the address of welcome to President George Washington and his reply on October 4, 1794.

There is a rather interesting echo of the Whisky Insurrection and the famous "Tom the Tinker," in the issue of March 9, 1799. An article on the front page, reads: "Tom the Tinker, of immortal

memory, has just risen from the dead, and made his appearance again on the top of a Whiskey Pole in Greensburgh," and the issue of March 13, contains a letter of several columns, copied from the "*Pittsburgh Gazette*," containing an account of the erection of this pole "a few nights ago."

Among the advertisements are quite a number relating to the sale of negro slaves. One of the latest of these, in July, 1798, is as follows: "A Negro Woman, who is well acquainted with house work; is honest and industrious; will be sold low for cash."

In the early part of this chapter reference is made to the journal of the Duke de la Rochefoucauld and his mention of a French physician, whom he met at Harrisburg. He does not give the name of this doctor. In the issue of "*The Oracle*" for October 4, 1797, the year when the Duke was here, there is the advertisement of "Lewis Pelletier, Doctor of Physic and Surgery." This, no doubt, was the Frenchman mentioned by the Duke.

Among the candidates for Assembly given in this same issue are the names of Colonel Cornelius Cox and William Maclay. The one, the son of the founder of Coxestown, or Esther Town, and the other a son-in-law of John Harris, the founder of Harrisburg, who later became the first United States Senator from Pennsylvania.

All of these early issues of "*The Oracle*" are veritable gold mines of information concerning the men and the events of the early history of Harrisburg and Dauphin County. The real value of newspapers, as sources of historical material,

cannot be over-estimated. It is a blessing to the historical student that all of these early newspapers were printed on good, durable paper. But the question arises, what newspapers issued today will be in existence in a hundred and fifty years from now? The newspapers printed five or ten years ago are now in worse condition than are the newspapers printed two centuries ago. Wood-pulp paper and poor ink, containing acids, are the ruination of newspapers as long-lived historical documents. The same facts apply to the books and other printed material of today, to a lesser degree, it is true, as the best books are printed on good, rag paper. The forests which are being destroyed in order to make paper pulp will ultimately have their revenge in the destruction of these sources of history.

CHAPTER TWELVE

Lumbering and Rafting Days on the Susquehanna

IT is a fact worthy of mention that the lumbering industry commenced in Pennsylvania before the time of the landing of William Penn. The Dutch and the Swedes on the Delaware soon erected sawmills after their arrival and there was a sawmill at Upland (Chester) and another one at Frankford, now within the limits of Philadelphia, before 1682. The first sawmills were run by hand, but these were soon followed by those run by water power.

It is also worthy of notice that the first laws relating to the destruction of the forests of Pennsylvania were given in the Duke of York's Laws, published, in 1664, and also in the Frame of Government, published by William Penn in 1700. These laws had reference to the setting on fire of woods for the sake of clearing land for cultivation. The first industry of these pioneer settlements was that of grinding grain for food, and the second one was that of cutting and sawing timber for the building of homes and the making of the necessary articles of furniture needed by the settlers.

The wholesale destruction of the forests of Pennsylvania for lumbering purposes, did not commence until 1833, when the great pine and hemlock forests in the northern part of the State commenced to fall under the ax of the woodsmen.

The rafting and lumbering days on the Susquehanna and the Allegheny commenced in real earnest in the years which followed. The peak year on the Susquehanna was in 1873, when about 1,582,460 logs (or 318,342,712 feet board measure) passed through the "booms" of the West Branch of the Susquehanna. At this same time great quantities of logs were being floated down the Allegheny River to the markets at Pittsburgh, Cincinnatti, St. Louis and the South.

The Susquehanna Boom Company was incorporated on March 26, 1846, through the efforts of Major James H. Perkins. After this time the Loyalsock, the Lock Haven, the Jersey Shore and the Muney Boom Companies were organized. These all ultimately came within the larger company which controlled all of the "booms" on the West Branch.

One of the reasons why lumbering and rafting on the Susquehanna led in importance that of any other river in the State was because of the immence area drained by this river. According to the figures of William F. Shunk, C. E., the Susquehanna River drains an area of 21,006 square miles within the State and 6,000 square miles within the state of New York, making a total drainage of 27,006 square miles above the Maryland line. The total drainage of the Ohio, north of the Ohio state line, is 22,827 square miles, and that of the Delaware, within Pennsylvania, 5,270. The total drainage of the Delaware is 10,100 square miles. Thus, it can easily be seen, that the Susquehanna River, whose headwaters came from the best pine and hemlock regions of the

State, became the main artery of the lumber trade in the rafting days. The headwaters of the Susquehanna on the west join those of the Allegheny and on the east they join those of the Delaware. All of this vast area between the Delaware and the Ohio drainage was within the great pine and hemlock territory of Pennsylvania.

In the early lumbering days practically all of the lumber was transported by water to the various markets where it was sold. In the Susquehanna Valley these markets were at Marietta and Port Deposit. Rafting on the Susquehanna (about 1807) reached its best days in the years from 1833 to 1840, when between 2,000 and 2,500 rafts floated down the river each year. Of this number between 1,000 or 1,500 reached tidewater. The balance were disposed of by the raftsmen along the way at Harrisburg, Middletown, Marietta and other places.

In the early lumbering days, nothing but the largest and best white pine was cut, and the trees were cut about five feet from the ground, leaving a stump of the largest part of the tree to rot. The rafts were made up of logs from 25 to 80 feet long, lashed together, side by side, with lash-poles made of birch or iron wood poles. The raft was from 150 to 300 feet long and not more than 25 feet wide, so that it could pass through the various chutes along the way. The usual width was 24 feet. The crews operating these rafts were made up of from four to ten men. Two rafts constituted a fleet, which was in charge of ten men. From Marietta to tidewater the crews were increased to about nine men, because of the

greater danger in steering the rafts through the rocks in the river. The raft had built upon it a sort of shack for the men to sleep in, and in which to store the food.

To transport these immense numbers of logs in rafts down the Susquehanna to tidewater required an army of men, many of whom were skillful pilots and "steerers" in handling these cumbersome floats as they swept through the dangerous places during the floods in the river. These men were in many respects the "cowboys" of Pennsylvania's romantic period. They were rugged, fearless and for the most part a wild lot of men from the forests in the northern part of the State. They drank their whisky or rum undiluted in huge quantities owing to the dampness of the life they had to lead, so they said. They came from the wilderness of pine and hemlock forests in Potter, Tioga, Lycoming, Clarion, Cameron, Forest and Clearfield Counties. They were, in the main, as expert in the use of the rifle, as they were in handling an ax or steering a raft. When the days of the Civil War came these men or their sons, made up the famous "Bucktails," fearless and hardy soldiers as they or their fathers had been as woodsmen.

The rafts were usually sold in the early days by cubic feet. A raft contained from 3,500 to 5,000 cubic feet which sold at some of the markets (Pittsburgh) as low as 6 cents a cubic foot. After the war the price rose to 28 cents. At Port Deposit the price, per thousand feet, lumber measure, was from $7 to $8 in 1833-35.

There was a vast difference between the early methods of conducting the lumber business, from

those which were in operation when the Goodyear, the Lackawanna and other large lumber companies were cutting down the forests and making lumber at their huge plants at Austin, Galeton, Cross Fork, Gleaston, Williamsport and other places. When these great corporations took control of the lumber business, the crude methods of the earlier days gave place to modern, highly complicated machine methods, and the raft gave place to the railroad as the means of transportation. With the passing of the rafting days there passed away the great army of raftsmen whose place was taken by the "hicks" who worked as cutters in the woods. These "hicks," who were Pennsylvania's "lumberjacks," have since the cutting of the last pine and hemlock forests passed into the same land of shadows into which the raftsmen long since departed.

Go back to the "good, old days" of 1833, onward for more than a score of years, when more than a thousand rafts were floating past the town of Harrisburg each year. Along the river front were various taverns or inns, which were favorite gathering places of these hardy, whisky drinking raftsmen. When the rafts did not tie up for the night, or to lay in a stock of provisions, the various tavern keepers along the river sent out a boat, carrying a jug of whisky or rum, which was sold to the raftsman at 5 cents a tin. When the rafts passed the old inn at Esther Town (Coxestown) the boat with its jug and tin cup was usually sent out by the tavern keeper at that place.

There were lively times in the little city of Harrisburg when a number of the crews of these

rafts stopped at the place over night, either on their way down the river, or upon their return from Marietta or Port Deposit, after having been paid off. The river front was a harvest field for all sorts of fakirs and crooks who were "birds of prey" to these raftsmen and boatmen from the northern woods.

There were three chief rafting seasons in each year—the spring, the "June freshet" and autumn, the first and the last being the most usual. At these seasons Harrisburg was full of raftsmen. Dr. W. J. M. McKnight, in his description of the raftsmen on the Allegheny in 1840, says, "They were a rude, jolly and good-hearted set of men, these woodsmen, who earned good wages on their semi-annual trips, and spent with a reckless liberality and outlay their well-earned money. In those days Jim Lynch's saloon on Irwin street, in the rear of what is now the Hotel Boyer, was a famous resort for raftsmen and the quantity of 'old Monongahela' consumed there during the progress of a rise was something fearful to contemplate. During these excursions the Pittsburgh policemen had their hands full, as these sons of the forest were generally powerful and stalwart men, as capable of executing as they were ready to threaten to whip their 'weight in wild cats.' After they had indulged in a close and familiar inspection of the 'elephant' they would turn up at the wharf with a twenty-five cent oil cloth satchel or carpet sack filled with peanuts, a bottle of whisky in each pocket, and a remnant of their wages, happy and contented and ready for another year's hard service. The Cornplanter Indians

A FLEET OF LUMBER RAFTS AT LOCK HAVEN, READY FOR VOYAGE TO HARRISBURG

(See Page 83)

Scenes on Pennsylvania Canal: Chief Engineer Weirman's Yacht.
(See Page 107)

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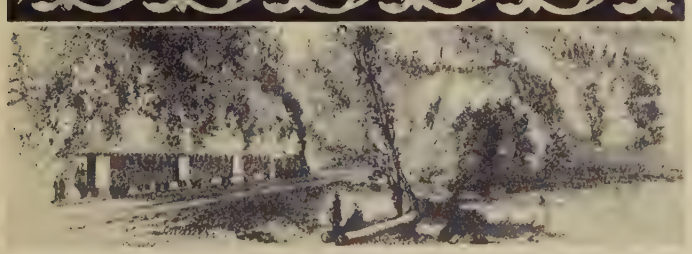


Poster of Pioneer Fast Line on Pennsylvania Canal with View of Portage Road over Allegheny Mountains.

(See Page 99)

Upper: East State Street before Capitol Park Extension.
Lower: East State Street after removal of buildings.

furnished some of the finest pilots on the river. * * * The wild orgies they held during the return trip, generally made in good humor, made the passage anything but a desirable one to timid people. * * * Among the motley crowd were generally a lot of fiddlers who carried their instruments with them to while away the hours, and dancing to the sprightly measures of 'Hell on the Wabash' was a favorite pastime."

This same description applies to the raftsmen who stopped off at Harrisburg and with the substitution of the name of any of the taverns along the river front for "Jim Lynch's" in Pittsburgh, we would have a picture of the old rafting days in 1840.

Col. Henry Shoemaker gives in his "Rafting Days in Pennsylvania" a copy of an "Old Rafting Chant," which is as follows :

"Thus drifting to sea on a hick of white pine,
For grub and the wages we're paid,
The scoffers who rail as we buffet the brine,
May see us in sun or in shade."

But true to our course, though weather be thick,
We set our broad sail as before,
And stand by the tiller that governs the hick,
Nor care how we look from the shore."

(The "hick" was the colloquial name for the raft. The "tiller" was the large paddle or oar to guide the raft by).

In the historic flood of 1889, when the Susquehanna River overflowed its banks, causing great

destruction along its course, thousands of logs were washed out of the booms at Williamsport and elsewhere, filling the river almost from shore to shore. Hundreds of these logs threatened the old Cumberland Valley Railroad bridge at Harrisburg with destruction. Logs, becoming jammed in the steel work of the structure, formed a dam, against which the water of the much swollen river rushed with tremendous force. In order to save the bridge long trains of heavily laden cars were run upon the steel structure to keep it from rolling off the piers.

The Flood of June 1st, 1889

The great flood in the Susquehanna River, which is pictured in this book, took place at the same time as the Johnstown flood. On June 1st the author of this book crossed the mountains to Johnstown, and while there wrote a number of letters to England, which were published in the *"Crystal Palace Reporter,"* with the editorial comment, "We give in another column what we believe to be the first letter which has reached this country from an eye-witness of the terrible calamity at Johnstown."

The losses of property in the Johnstown flood have been estimated at from $10,000,000 to $25,000,000, and the loss of life at from 2,250 to 5,000.

The property loss caused by the flood in the Susquehanna Valley has never been estimated, but was tremendous. Thousands of logs were swept from the booms in the upper river. Mc-

Cormick's and other islands near Harrisburg were almost literally covered with these "boom logs." The jams made by the logs endangered the bridges over the river. It was necessary to place trains of heavily-laden cars on the Cumberland Valley Railroad bridge in order to weight it and save the structure.

The various pictures give a graphic history of what this great flood meant to Harrisburg.

The late State Senator J. Henry Cochran, of Williamsport, father of Mrs. W. O. Hickok III., of Harrisburg, was as a youth and man largely engaged in the lumber industry of Pennsylvania. He came with his brother from Maine and early demonstrated his control of men in a dangerous occupation. He was skillful in directing the movements of great rafts from the northern reaches of the Susquehanna River to the Williamsport booms and was known far and wide as a very Hercules in a day when men were able to defend themselves physically against the rough men of the river. It is told of this giant that on one occasion a great raft was plunging on the turbulent surface of the river toward its destination, when a man on shore called to the raftsmen just emerging from the forest after a long absence that President Lincoln had been shot. An Irishman on the float made a slighting remark, when, quick as a panther, Cochran grabbed him by the scruff of the neck and threw him into the river. He was rescued only after he apologized for his unpatriotic remark. In later years, while prospecting for

timber in Wisconsin, Cochran was entered by some Indians in an athletic tournament of redskins, as a champion. He was the winner in wrestling, jumping and other feats of strength and barely escaped being elected a big chief.

CHAPTER THIRTEEN

Hermit of Dauphin County

THE author some time ago bought a copy of a small book, which was published in Boston in 1822, entitled "The Sweets of Solitude." The author of this book was Amos Wilson, "Who lived 19 Years in a Cave, secluded from the Society of Man." The introduction commences with these words, "Amos Wilson, (usually termed 'the Pennsylvania Hermit') whose eccentricity and self-seclusion from human society for the last nineteen years, has excited so much curiosity in the western part of the State, was born in Lebanon, Dauphin County, Pennsylvania, in 1781" and in another place, referring to the commencement of his hermit life, it states, "In an unfrequented forest, 12 miles from Harrisburg, he found a cave suitable for his purpose, which he selected as the place of his future abode. In this lonely and solitary retreat he lived alone for the space of 19 years, and was seldom visited by anyone but the writer of these few particulars of his life, whom he selected as his confidential friend."

Various editions of this book were printed in Philadelphia and Boston, and a reprint was issued by A. M. Aurand & Son, at Beaver Springs, 1919. The original edition, 1822, contains a wood-cut of Amos Wilson, sitting at the entrance to his cave. The reprint of 1919, which is a reprint of the Philadelphia edition of 1839, contains on the title page, "The Pennsylvania Hermit, A Narrative of

the Extraordinary Life of Amos Wilson, Who expired in a cave, in the neighborhood of Harrisburgh, Penna.," etc.

The author has not found any mention of this "Pennsylvania Hermit" in any of the previously-published sketches of the history of Harrisburg or Dauphin County and therefore gives this story in this sketch. The Wissahickon had its "hermit." Other sections of the State have had theirs, but the author did not know until within the past few years that Harrisburg had its romance of a hermit life.

Since reading the story the author has made several efforts to locate the particular cave in which Amos Wilson lived for nineteen years. It is possible that the cave near Stoverdale was the one occupied by him. The story of his life, as related in this book, is most interesting and certainly most strange. His parents were honest and respectable. He was their only son. At the age of sixteen he was apprenticed to a stone cutter. He had an only sister, about two years younger than himself of whom he was devotedly fond. This girl was deceived by a villain and to hide her shame committed a crime which was punishable with death. For this she was tried and sentenced to be executed. The people of all of the surrounding region made every effort to have her pardoned. Her brother, who had sought in every way to have the Governor grant a pardon, on the day before the date of execution hastened to Philadelphia, where he fell before the feet of the Governor and urged him for the sake of his aged parents to pardon his sister.

After much pleading he was successful and hastened away to carry the good news of the pardon to the place of execution. A heavy rain had so swollen the streams that one of these which he was obliged to cross was impassable. He paced along its banks for several hours, waiting until the waters had somewhat subsided so that he could ford the stream. At last he was able to cross and madly rush onward to the place of execution "just in time to witness the last struggles of his unfortunate sister." The sight caused him to fall from his horse. He was in a state "of perfect delirium" for several months. After he recovered his senses he "determined to pass the remainder of his days in seclusion from human society.

He selected the cave "12 miles from Harrisburgh" for his abode, and here he lived for nineteen years until the time of his death. His cave contained a table, stool, a bed of straw, and a few cooking utensils. He kept himself clean, but never shaved, and employed himself in making millstones. Much of his time, however, he devoted to reading and writing—his chief book being the Bible. He was a Christian in his religious belief and was always punctual in his devotions, morning and evening.

He once said to the writer of the sketch of his life, "I live the life of my choice—I prefer being a recluse from the jars of a contending world and the mistrusts and jealousies of an ostentatious race, who have already inflicted a wound which they can never heal. * * * I court only the company of the Divine Spirit of the Most Holy,

and the clamours of the foolish disturb not my pious meditations."

The writer of the introduction says: "In October last this extraordinary and singular character expired in his hut, unattended by a single friend to close his eyes. His exit must have been very sudden, as he was left the evening before in tolerable health by the writer."

In a corner of his cave was found a bundle of manuscripts, among which was the one published, entitled "The Sweets of Solitude."

That this "Pennsylvania Hermit" was a thinker and not a mere "crank" as we would call such characters, is shown by the many very true and philosophical statements which he makes in this unusual book.

He says, "It is the part of a prudent man not to be elated with prosperity, nor irresolute in misfortune. The good man, like the valiant soldier, will act up to his character and behave bravely amid his trials." "The greatest cause of discontent is, that men have no definite measure to their desires, it is not the supply of all their real wants that will satisfy them; their appetites are precarious, they hunger not because they themselves are empty, but because others are full." "The great blessings of mankind are within us, and within our reach; but we shut our eyes, and like people in the dark, we fall foul upon the very thing that we are in search of without finding it." "To be truly happy in this world, a man must be content with his lot; in a cheerful and quiet resignation to the appointments of an impartial God."

Concerning the sweets of solitude, he writes: "The heavens, the sun, the stars, the elements, have they not beauties to satisfy the mind that contemplates them? The waste of plains, the course of rivers, the meads, the flowers, the rivulets have they not charm to enchant the eyes? Do we ever want the music of birds in our groves? We may live contented everywhere, if we change our pleasures with our abode." "The most cruel tyrants can find no dungeon for our soul; they cannot be the masters of it any farther than we are willing to serve them; their chains cannot bind it, and in whatever place the body be shut up the soul never changes its place of dwelling. Thus we may find contentment even in the meanest hovel, if we only endeavor to make ourselves so."

"Whoever seriously and meekly attends to the operations of his own mind may soon find sufficient evidence there to convince him that there is a God who made him; to whose goodness he owes all the faculties of his soul, to whose providence he owes all the blessings of his life, and by whose permission it is that he exercises and enjoys them." "The Creator of the universe, in that sublime and beautiful order which He in His wisdom hath established, seems to have appointed continual lessons of instruction to his rational creatures."

These few extracts from the writings of this "Pennsylvania Hermit," which are given in his own language, show that this man was an unusual one. These thoughts are not the thoughts of a "crank" who was dissatisfied with life, which he

did not understand, but are rather the thoughts of a man who was a real philosopher, and who put into actual practice the things which he believed.

The first edition of this book was published at Boston, in 1822, bearing the sub-title, "Printed for John Wilkey." It is a pamphlet of 36 pages, and one wood-cut illustration of Amos Wilson. The edition published in Philadelphia in 1839 contains much material which the first edition does not have in it relating to the sister of the hermit. Her name is given as Harriot and the year of her birth as 1776. It also gives many facts in the introduction concerning the imprisonment and execution of the young woman and contains a letter written by her to her brother. This introduction states, "In less than five minutes after the fall of the fatal drop her brother arrived with a pardon with the Governor's signature affixed."

The whole story is so unusual that the author thinks it worthy of mention.

CHAPTER FOURTEEN

Commencement of the Development of Harrisburg as a Center of Transportation

A FEW facts relating to the history of Harrisburg must be called to mind in this connection. Previous to the coming of the white man to the Susquehanna the site where John Harris afterwards settled was a "cross-roads" of the Indian trails. It later became a "cross-roads" of the highways over which passed the traffic to the Ohio and to the Potomac.

The town of Harrisburg was laid out in the spring of 1785, by William Maclay, in accordance with a plan which had been proposed by John Harris, his father-in-law, in the spring of 1784.

The borough of Harrisburg was erected by an act passed April 13, 1791, which was altered on February 1, 1808. John Harris II., the founder of the town, died on July 30, 1791 and was buried in the graveyard at Paxtang.

Harrisburg became the Capital of the State of Pennsylvania in 1812, thus fulfilling the dream of Harris when he laid out the town.

It is a rather significant fact that in the same year in which Harrisburg was erected into a borough (1791) there should be passed by the Legislature what has been called "The Enabling Act," which was ultimately to lead to the development of Harrisburg as a canal and railway center, a "cross-roads" for the modern highways of steel

which have made Harrisburg one of the greatest railway centers in the United States.

This "Enabling Act" was passed through the influence of the Society for Promoting the Improvement of Roads and Inland Navigation, which was composed of the most prominent and influential men in the State. This society presented facts to the Legislature showing that more than 150,000 bushels of grain had been brought down the Susquehanna River to Middletown for the markets in Philadelphia and that much of this grain had been transported on the Juniata River from the territory beyond the mountains. The committee of the society then pointed out what might be expected if the means of communication with this territory were improved by connecting the western end of the State with the Susquehanna and the Delaware by a system of canals. As a result of these efforts, the interesting Enabling Act was passed. The "Preamble" to this act states what benefits will result if these canals are built. Among other things mentioned are these:—it will greatly tend to strengthen the bands of union between the citizens inhabiting distant parts of the country by the same free and happy constitution and laws, to the encouragement of agriculture and manufactures and the promotion of commerce."

How well all of these objects have been carried out history and the present marvelous agricultural, industrial and commercial development fully reveals. These men could hardly have dreamed that the work which they commenced would have such truly wonderful results.

The Legislature in March, 1824 authorized the Governor to appoint three commissioners to consider the whole matter of internal improvements. This commission, consisting of Jacob Holgate, James Clark and Charles Treziyulney, in due time made a report favoring a canal "extending the entire length of the State, to be owned by the Commonwealth, and so constructed that a boat loaded in Pittsburgh could be transported and unloaded in Philadelphia." This canal, called the "Pennsylvania Canal," was started in 1826 and with the connecting railway from Philadelphia to Columbia was open for business in 1834.

No one can overestimate the far-reaching influence which the building of this waterway had upon the development of Pennsylvania or its equally far-reaching influence upon the development of the town of Harrisburg.

There is one centennial which Harrisburg should most certainly celebrate and that is the laying of the "Penn Lock" cornerstone, which took place on March 14, 1827. This lock, Number 6, was at the foot of Walnut Street and the cornerstone, which was laid on March 14th, was the first one placed and dedicated on the "Pennsylvania Canal." The day was a holiday. The ceremonies were attended by the Governor, heads of departments, members of the Legislature, the burgess of Harrisburg, with the town council and "a great concourse of people." The scroll which was deposited in the cornerstone commenced with this paragraph, "This Corner-Stone of Lock No. 6, from the Swatara River, was laid in Masonic form, on the 13th day of March, Anno

Domini 1827, Anno Lucius 5827, By the Worshipful Master and brethren of Perseverance Lodge, No. 21."

The importance of this dedication of Lock No. 6, or "The Penn Lock," so called "in commemoration of the great founder of the State," as the scroll states, fully justifies a centennial celebration of the event which marked the commencement of the real development of Harrisburg as a transportation center, as the Pennsylvania Canal was the mother of the great transportation system of the Pennsylvania Railroad.

On March 20, 1828, it was stated in one of the newspapers that water had been let into the canal on the previous Tuesday and that it had reached the basin at Harrisburg, which was rapidly filling. The water was turned into the canal at McAllister's Mill, near Rockville.

After the completion of the canal in 1834 it was announced in the newspapers that it was possible to make the trip from Philadelphia to Pittsburgh "By Rail Road Cars and Canal Packets" in the short time of "3½ Days." Handbills stating these facts had been published in April, 1827. How this was possible in 1827, when water was not turned into the canal at Harrisburg until the spring of 1828, is beyond the power of the author to explain.

The opening of the Pennsylvania Canal meant the commencement of a new era to the town of Harrisburg. The Harrisburg newspaper files, in the State Library, for the year 1834 contain many most interesting articles and items relating to the

canals and other internal improvements which were then under way.

The report of the Canal Commissioner for the year 1834, published in full in the issue of the *Harrisburg Chronicle* of December 11, 1834, gives the exact time when the various divisions of the canal were opened for transportation. The Juniata division, from Duncan's Island to Aughwick (Shirleysburg), a distance of 69 miles, was opened on March 1, 1834. The Western division, from the head of the pool of Dam No. 1 to Pittsburgh, a distance of 41 miles, was opened on March 4, 1834. The Juniata division, from Aughwick to Frankstown, a distance of 56 miles, was opened on March 6, 1834. The Western division, from Johnstown to the pool of Dam No. 1, a distance of 63 miles, was opened on March 10, 1834. The Juniata division, from Frankstown to Hollidaysburg, a distance of two miles, was opened on March 12, 1834. The Portage Railroad, from Hollidaysburg to Johnstown, a distance of 36 miles, was opened on March 18, 1834. It was on this road that the canal boats were carried over the Allegheny Mountains.

The issue of the *Pennsylvania Intelligencer*, published at Harrisburg, for March 10, 1834, contains this item, "The Canals.—The navigation is now complete from Philadelphia to Pittsburgh by way of the Schuylkill Navigation Union Canal, and the Susquehanna, Juniata and Western divisions of the Pennsylvania Canal, with the exception of the Portage Railroad over the Allegheny Mountains. The water has been let into all the canals on the whole line. The Portage

Railroad will be finished for cars in about a week, it is said."

An editorial note in the same issue states, "The Susquehanna is in good navigable order; arks of coal from the upper country are continually passing. The canal is also filled with water from this place west to the Allegheny Mountain, and also from this place to Columbia." Another item says, "The Schuylkill Canal navigation is now open. The Pittsburgh Transportation Line will start this day, their first boat for the season, from Philadelphia to the West."

In the issue of March 24, 1834, the *Intelligencer* gives a list of the railroads and canals which were then completed. The items in this list which apply to the means of transportation between Philadelphia and the West, are as follows: Railroads, Philadelphia to Columbia, 86 miles; Hollidaysburg to Johnstown, 37 miles. Canals, Grand Pennsylvania Canal, from Columbia, on the Susquehanna River, to Hollidaysburg, 172 miles; thence to Johnstown by Rail Road of 37 miles over the Allegheny Mountain; from thence by canal to Pittsburgh, 104 miles. Total 313 miles.

Middle division of the Pennsylvania Canal, from mouth of Juniata River along North Branch of the Susquehanna River to southern boundary of New York, 204 miles.

West Branch division, from Northumberland, along the West Branch of the Susquehanna, to Bald Eagle Creek, 68 miles."

In the issue of the *Intelligencer* of April 3, 1834, in the report of the proceedings of the Legislature, the address of Mr. Holcomb on the Internal

OLD PENNSYLVANIA AND READING RAILROAD STATIONS.

PENNSYLVANIA RAILROAD PASSENGER STATION.

Old Opera House Before and After the Fire; now site of Penn-Harris Hotel.

DAUPHIN COUNTY COURT HOUSE

Improvement Bill, is given in full. Mr. Holcomb says, in speaking of the proposed canal from Pittsburgh to Akron, Ohio, "We have already passed the great barrier of the Allegheny Mountains; have a most complete line of canals and railroads from the Ohio to the Delaware. The trade of the Ohio River is already secure. * * * Who is to have the trade of this western country?" He then goes on to say that the trade of the Ohio country naturally belongs to Pennsylvania and not to New York, and that the only way to get it is to connect the Pennsylvania Canal with the line of canals proposed for Ohio.

A most interesting account of the opening of the Portage Railroad is given in the *Intelligencer* of March 24, 1834, which is taken from the *Ebensburg Sky*. It is entitled "The Portage Rail Road," and reads, in part, as follows: "On Tuesday last this most important link in the chain of communication between the East and the West was fully united to the other two parts. On that day eight covered cars belonging to Leech's Line left the basin at Conemaugh and, accompanied by the principal engineer and assistants and a number of citizens, proceeded eastward. The engines being in full operation, they were drawn up the five planes west of the mountains in fine style and with great rapidity. Yesterday morning they proceeded down the mountain. We saw them let down the two first planes east of the summit. The operation was simple, safe and expeditious. * * * The engines are capable of taking up or letting down three cars with their freight of nine tons at the rate of about ten miles per hour * * *

The cars were filled with about ten tons of bacon. They will return from Hollidaysburg with full loads of store-goods, large quantities of which are daily arriving at that place. * * * Much credit is due to Captain Leech, the enterprising pioneer on our public works. His cars are neat and substantial."

The *Harrisburg Chronicle*, of November 10, 1834, contains an advertisement of this line of D. Leech & Co., which offers to carry goods through in ten days.

The tolls paid on the Pennsylvania Canal for the week ending November 15, 1834, were: At Philadelphia, $472.16; Portsmouth, $2,344.91; Harrisburg, $1,153.09; Pittsburgh, $391.06. The total tolls for the year 1834 were estimated as being about $350,000.

There is quite a contrast between the "three cars with their freight of nine tons, at the rate of about ten miles per hour," which the engines of the Portage Railroad were capable of taking up the mountain, and the present huge freight trains, with thousands of tons of freight, which speed down the mountains at the "Horseshoe Curve." The first load of freight carried over this Portage Railroad, consisting of nine tons of bacon, is but a small affair when compared with the long trains of nearly an hundred cars, filled with the same article, which pass over the same course today. And yet, this small beginning was the real commencement of the development which has resulted in the gigantic traffic which passes over the Pennsylvania Railroad that follows the

line of this Pennsylvania Canal from Harrisburg to Pittsburgh.

In the days long since passed away, one of the recreations of the young people of Harrisburg, and of many of the older folks as well, was to go down to the foot of Walnut Street, at the Penn Lock, to watch the canal boats passing through the lock. On Saturdays and Sundays there was often quite a large gathering of people present at such times. The passage of the Limited Express today over practically the same place is less of an attraction than was the passage of these slow-moving canal boats, which were then regarded with wonder.

Thomas Thornburgh Weirman, chief engineer of the Pennsylvania canal, was the father of T. T. Weirman of Harrisburg. In the early days he was what was known as a "roving engineer," going from place to place as engineering projects were turned over to him, a skillful engineer.

How his family came from Towanda, in Bradford County, on a raft to Clark's Ferry en route to Huntingdon, where another engineering commission had been given to him, is an interesting tale of the early Susquehanna days. This journey took place in 1857. Hundreds of great rafts were coming down the river, which was at flood tide. Mr. Weirman wrote to his wife telling her that he would be located at Huntingdon for some time, and requested that the family join him there, suggesting to Mrs. Weirman that the household effects be removed on a raft. It was necessary to purchase a raft and on this was built a shack for the protection of the household goods. When this

work was completed Mrs. Weirman concluded that it might be well to have a similar house built for the use of the family, and instead of going overland they could board the raft for the trip down the Susquehanna. Mr. Weirman wrote his wife instructing her to remain at Towanda until he arrived, that he might accompany them down the river. As the high water began to recede, Mrs. Weirman realized that it was a case of "now or never," and boarded the raft for the trip, leaving Towanda with the good wishes of all of her friends. The next day Mr. Weirman arrived and was told that his family had already departed, with the household goods. He was much excited and immediately took Thomas, who had been suffering with mumps and could not accompany his mother, in a conveyance, hoping to overtake the raft farther down the river. Frequent stops were made at the different towns, but at each place he was told that Mrs. Weirman and his family had gone ahead some hours before. He finally overtook them at a point well down the river and accompanied them to Clark's Ferry, where the raft was sold, as Mrs. Weirman afterwards said, at a price which paid the expenses of the entire trip. The Weirman family went from Clark's Ferry to Huntingdon, which was later to be a frequent point of visitation by the chief engineer of the canal. The two illustrations of the old canal show the small boat used by Mr. Weirman for his trips on the Juniata Division, and the larger boat used on the Susquehanna Division to Northumberland.

CHAPTER FIFTEEN

State Capitol Buildings

THE seat of government of the Province of Pennsylvania was established at Philadelphia in 1683, and remained there until 1799, when it was removed to Lancaster. In 1812 Harrisburg became the Capital of the State, the offices being transferred from Lancaster about the 1st of April.

The first sessions of the Legislature were held in the Court House. By an act passed on the 18th of March, 1816, the sum of $50,000 was appropriated for the erection of a State Capitol. Various supplements were added to this act at later times until the total sums for the Capitol amounted to $135,000. To this amount there was added $12,000 for the State Arsenal, $93,000 for the Executive offices, $35,000 for public grounds and improvements, making the total cost $275,000.

The corner-stone of the Capitol was laid on May 31, 1819, by Governor Findlay, Stephen Hills, the architect, and many others, with impressive ceremonies. Among the articles deposited in the corner-stone were the following: Copy of Charter of Charles II. to William Penn, Declaration of Independence, Constitution of 1776, Constitution of 1787, Constitution of 1790, acts of Legislature removing the State Capital to Harrisburg, acts relating to the erection of the Capitol, etc.

On Wednesday, January 2, 1822, the House went to the Court House, where previous sessions

had been held, and then marched to the new Capitol, where impressive ceremonies marked the taking possession of the building. The *Harrisburg Chronicle* of January 3, 1822, contains a full account of these exercises. The Rev. D. Mason, principal of Dickinson College, said in his address, "Sixty years have not elapsed since the sound of the first ax was heard in the woods of Harrisburg. The wild beasts and the wilder men occupied the banks of the Susquehanna. * * * In the room of all these there has started up in the course of a few years a town respectable for the number of its inhabitants, for its progressive industry, for the seat of legislation in this powerful State. What remains to be accomplished of all our temporal wishes? What more have we to say? What more can be said, but go on and prosper, carry the spirit of your improvements through till the sound of the hammer, the whip of the waggoner, the busy hum of man, the voices of innumerable children issuing from places of instruction, the lofty spires of worship, till richly endowed colleges of education, till all those arts which embellish man shall gladden the banks of the Susquehanna and the Delaware, and exact from admiring strangers that cheerful and grateful tribute, 'This is the work of the Pennsylvania Legislature'?"

If the speaker of these words, uttered on Capitol Hill more than a century ago, could come back to see what has been accomplished "on the banks of the Susquehanna," along the very lines which he mentions, he would be amazed. The view of the city in every direction from the place where

these words were spoken is today so vastly different from what it was in 1822 that no one present at the opening of the first Capitol building would recognize any spot in the scenes presented.

Governor Joseph Hiester, on the 21st day of December, 1821, approved of a resolution of the General Assembly "providing for the Opening of the State Capitol with Prayer." In accordance with this resolution, the exercises opened with prayer by the Rev. Doctor Lochman, of Harrisburg. The resolution states, "before either House proceed to business, they will unite in prayer to Almighty God, in imploring His blessing on their future deliberations." This custom has been followed by the General Assembly since that time.

One of the interesting papers connected with the early administration of Governor Hiester is a "speech," addressed to the Governor, from the famous Indian chief, Cornplanter. This is most interesting, because this chief, then so prominent in Indian affairs, gives an account of his life and of the reasons why so many Indians took the side of the British in the Revolution. He says, "When I was a child, I played with the butterfly, the grasshoppers and the frogs; and as I grew up, I began to pay some attention and play with the Indian boys in the neighborhood, and they took notice of my skin being a different color from theirs and spoke about it. I inquired of my mother the cause, and she told me that my father was a residenter of Albany. I still eat my victuals out of a bark dish. I grew up to be a young man, and married me a wife. I had no kettle or gun. I then knew where my father lived, and went to

see him, and found he was a white man and spoke the English language. He gave me victuals whilst I was at his house; but, when I started to return home, he gave me no provisions to eat on the way. He gave me neither kettle nor gun; nor did he tell me that the United States were about to rebel against the government of England.

"I will now tell you, brothers, who are in session in the Legislature of Pennsylvania, that the Great Spirit has made known to me that I have been wicked; and the cause thereof was the Revolutionary War in America. The cause of the Indians having been led into sin at that time was that many of them were in the practice of drinking and getting intoxicated. Great Britain requested us to join in the conflict against the Americans and promised the Indians land and liquor. I myself was opposed to joining in the conflict, as I had nothing to do with the difficulty between the two parties. I have now informed you how it happened that the Indians took a part in the Revolution."

Cornplanter then goes on to tell of the things which took place at the Treaty of Fort Stanwix, at which he was present as a representative of the Six Nations. Among other things, he says, "And for having attended thereto I received the tract of land on which I now live—which was presented to me by Governor Mifflin. (This is the tract of the Cornplanter Indians, on which they still live, near Warren, on the Allegheny River. These are the only Indians now living in Pennsylvania.)

"I told General Putnam that I wished the Indians to have the exclusive privilege of the deer

and wild game, which he assented to. I also wished the Indians to have the privilege of hunting in the woods, and making fires—to which he likewise assented.

"The treaty which was made at the aforementioned council has been broken by some of the white people, which I now intend acquainting the Governor with:—Some white people are not willing that Indians should hunt any more, whilst others of them are satisfied therewith—and those white people who reside near our reservation tell us that the woods are theirs, and they have obtained them from the Governor. The treaty has also been broken by the white people using their endeavors to destroy all the wolves—which was not spoken about at the council at Fort Stanwix by General Putnam, but has originated lately. It has been broken again, which is of recent origin. White people wish to get credit from the Indians and do not pay them honestly, according to their agreement. In another respect it has also been broken by white people who reside near my dwelling; for when I plant melons and vines, in my field, they take them as their own. It has been broken again by white people using their endeavors to obtain our pine trees from us. We have very few pine trees on our land in the State of New York and white people and Indians often get into disputes respecting them. There is also a great quantity of whisky brought near our reservation by white people and the Indians obtain it and become drunken."

This complaint of Cornplanter concerning the various matters which are mentioned is rather

significant. The same complaints were made by the first Indians who met the first white men on the Delaware and these complaints are uttered by the last Indians living in the State of Pennsylvania. Less than one hundred of these Cornplanter Indians still live on this little reservation on the Allegheny River. These are the last of the race living in the territory which they once occupied from the shores of the Delaware to the waters of the Ohio.

The historic Capitol Building, after having been in use for three quarters of a century, was destroyed by fire on February 2, 1897. The Commission of Public Buildings and Grounds, with the concurrence of the Senate and the House, accepted the voluntary tender of the Grace Methodist Church and Annex as temporary meeting places for the General Assembly. Both bodies met in these buildings on February 8, 1897.

In some respects, the destruction of the historic old Capitol was a great calamity. This old building had been the scene of many thrilling events during the Mexican and the Civil War. It had been the battleground upon which had been fought many of the most notable political conflicts of the Commonwealth. Here such mental and political giants as Thaddeus Stevens, Simon and Donald Cameron, William A. Wallace, Matthew S. Quay, Andrew G. Curtin and many others had fought for the issues in which they believed or for the leadership of political parties. Some of the greatest debates in Pennsylvania political history took place within the halls of the old build-

ing which went down in flame after its long service for the Commonwealth.

But in many other respects the destruction of the old Capitol was one of the greatest blessings ever granted to Pennsylvania and especially to Harrisburg, for out of the ashes of the old, inadequate and not very beautiful building there arose the stately Capitol which now stands upon "the hill," dominating the entire city with its marvelous beauty.

The passing of the old Capitol marked the ending of one period of the development of Harrisburg as a rather unattractive town and the erection of the new Capitol marked the real commencement of the development of Harrisburg as a city beautiful. Fire is a regenerating power. Out of the ruins of burnt cities and out of the ashes of burnt buildings there arise more beautiful cities and more beautiful buildings. Sometimes improvement comes only through destruction "by fire."

Work upon the new Capitol was commenced on May 2, 1898. The corner-stone was laid on August 10, 1898; a new corner-stone was laid at the main entrance on May 5, 1904, and the building was dedicated on October 4, 1906. During the time of construction, four regular and one special sessions of the General Assembly were held in the temporary quarters in the Grace Methodist Episcopal Church.

The new Capitol will be more fully described in a later chapter.

CHAPTER SIXTEEN

Romance of "Robber Lewis"

ON the 7th day of October, 1819, Governor William Findlay issued a proclamation of reward for the apprehension of David Lewis for robbing a man named John McClelland, of Pittsburgh, who "was attacked on the turnpike road on Sideling Hill, in Bedford County, by three robbers, with their faces blackened, who presented pistols to his breast, and, after pulling him from his horse and taking him near a mile from the public road into the woods, robbed him of a considerable amount in bank notes and gold." David Lewis is not mentioned, save in the title of this proclamation.

The proclamation of October, 1819, resulted in the capture of David Lewis, who was taken to the jail at Chambersburg. On May 31, 1820, Governor Findlay issued another proclamation, in which it is stated that Lewis had escaped from the jail on May 25th "and has hitherto eluded the pursuit of the officers of justice of the said county." A reward of one hundred dollars is offered by the State for his capture and conviction.

These two brief notices are the only ones contained in any of the archives of the State, and yet they reveal the fact that David Lewis had, at least, attracted the attention of the authorities of the Commonwealth and that he was important enough to have the Governor issue two proclamations about him.

Back of these two brief notices, however, there lies a long and romantic story, the facts of which are almost as thrilling and as truly romantic as those associated with such characters as Robin Hood and Rob Roy. The tales about "Davie Lewis," however, differ from many of the tales of the hero of Sir Walter Scott's romance of Rob Roy, in that they are all founded upon fact rather than being mere fiction.

"Davie Lewis," or "Robber Lewis," as he was most frequently called, was in many respects the Robin Hood of all the mountain region of Pennsylvania during the period when the rich cattle men and other merchants were traveling over the mountain roads to and from the Ohio. The scene of action of this "Beau Brocade," Robin Hood and Rob Roy of Pennsylvania's romantic period was the entire mountain wilderness of Pennsylvania, stretching from the rugged and towering hills of the West Branch Valley, through the Bald Eagle Valley, down the Susquehanna to the Cumberland Valley, and then across the mountains to the foothills along the western boundary.

"Davie" said that he was no highwayman or robber, but an "equalizer," taking money from the rich, who could well afford to give it up, in order to give it to the poor, who sadly needed it. He boasted of the fact, at the end of his career, that in his long life of experience as a "gentleman of the road," he had never once shed human blood, nor had he ever taken anything from anyone who could not afford to lose what he took. As a consequence of his rule of helping the poor and distressed, wherever he met with

them, all of the mountaineers living in the rude cabins along the entire frontier, were his friends. When sorely pressed by the officers of the law who were on his trail after some of his "labors on the roads," as he called his acts of "relieving the rich of too much money," these hardy mountain folk would not only throw the officers off his track, but would also shield him in every way possible.

Back in the early years of the Nineteenth Century, just about an hundred years ago, the young people in the mountains of Pennsylvania would listen, as they gathered about the wood fire in their homes, to the tales told by their fathers of the doings of "Davie Lewis" and his gang, and the author of this sketch must confess that he has listened to some of these stories, at the very place where the events narrated occurred, with as keen interest as any youngster of the days long gone by. It takes a lot of culture and education to get out of the Scotch-Irish blood the fascination which such stories have. This is probably an inheritance from the border raiders of the lowlands, or from the Vikings, which American culture has not yet obliterated.

David Lewis was born at Carlisle on the fourth of March, 1790. At the age of seventeen he enlisted in the United States Army at the barracks, near Carlisle. He soon after deserted and then attempted to re-enlist, in order to get the bounty. He was, however, identified, was taken to the barracks, tried and sentenced to be shot for desertion and double enlistment. Through the efforts of his mother and friends his sentence was commuted to

imprisonment. He was placed in the guard-house with a chain and ball attached to his ankles. With an old Barlow knife which he hacked into the shape of a saw, he cut the chain, escaped from the prison, went to the cave on the Conodoguinet, where he remained until midnight, and then crossed the mountains, hiding during the day and walking at night, until he reached his mother's home in Centre County. He remained there for a short time and then commenced his career as a highwayman.

About this time he became acquainted with a "tin peddler," with whom he went to New York and there learned the art of counterfeiting. When attempting to pass some counterfeit bills he was arrested and put into jail at Troy. While in prison he noticed that a young woman in a house opposite his cell frequently watched him with anxious eyes. This young woman was a friend of the daughter of the jail keeper. In his always-persuasive way he made the young woman believe that he had been placed in prison because of the political hatred of General Root. He soon won the affection of the girl and the two took the jailor's daughter into their confidence. Through her assistance he finally made his escape. The young woman joined him at Albany, where they were married. The day after their marriage he told his bride the true story of his life. She was greatly shocked, but resolved to stand by her husband. In all of his long career of crime "Davie" Lewis had the utmost affection for this woman. He says in his confession, "The fact is I entertained for Melinda as pure a passion as ever

warmed the breast of man. The lovely girl had not only won my affections, but she had completely secured my gratitude and gained my confidence. Although vicious myself, I respected and admired virtue in her, and had I only followed her excellent advice and profited by the instruction which repeatedly fell from her lips I would not be languishing in jail upon the bed of death, as I now am—ashamed to live and yet afraid to die."

Lewis organized a gang of twenty-one kindred spirits in New York and with this gang worked for some time. He then went to Princeton where, as a cultured gentleman from the North, he "worked" the students from the South, "borrowing money, as he said, which he did not expect to return. The serious illness of his little daughter took him to New Brunswick, where he remained for a time.

Soon after he commenced his romantic career as a "gentleman highwayman" in the mountains. He selected a cave near Doubling Gap as the hiding place for himself and the companions which he gathered about him. The name of "Robber Lewis" soon became a nightmare to the drovers, stage travellers and merchants, who were then passing over the mountain roads leading to the Ohio in great numbers. His "operations" were carried on throughout the entire mountain region from Bellefonte to Somerset and along all the highways over which wealthy merchants and drovers passed.

Lewis at this time was in the prime of life. A description of his appearance states that he was of splendid physique, tall, with a pleasing face and

Upper: Scene in the 1889 flood, on Ninth Street, Harrisburg.
Lower: Hargest Island, showing the Hargest Home.

(See Page 90)

Upper: Harris Park and Front Street, Harrisburg, 1889.
Lower: Race Street looking south.
(See Page 90)

Upper: Second Street near Washington Avenue, 1889 flood.
Lower: Pennsylvania Railroad near Dock Street, 1889 flood.

(See Page 90)

Upper: McCormick's Island showing boom logs after 1889 flood.
Lower: Race Street, Harrisburg, after the same flood.

(See Page 90)

Upper: A flood scene at State and Cameron Streets.
Lower: Hargest Island at the Bridge 1889.

(See Page 90)

Left: Cumberland Valley Railroad Bridge threatened by boom logs, 1889.
Right: Davis and his son board a sight on a tree near Dauphin, June 1, 1889.

(See Page 90)

RIVER COAL OPERATIONS AT HARRISBURG, 1926.

ROCKVILLE BRIDGE, PENNSYLVANIA RAILROAD

keen, but kindly eyes. He knew every road and trail through the entire region in which he operated thoroughly.

Many stories were told of his "Robin Hood" methods. He dearly loved to play a joke upon those who regarded him with terror. One of these stories is interesting. On a dark, gloomy night a German named Simmons was returning over the mountains from Bellefonte to Lock Haven. Visions of "Davie" Lewis haunted him as he walked through the dark forests. He finally became frightened almost out of his senses and resolved to stop at the first house he should reach. He soon came to one of the few log cabins then in that almost unbroken wilderness.

Knocking at the door, he was admitted by a tall, handsome man, who greeted him most cordially and invited him in. He then sat down to supper with his host and three other men. After they had supped they all gathered about a rousing wood fire, smoking and telling stories. The good meal, the warm fire-place, and the genial companionship, together with the "toddy," thawed out the German and he became confidential. He told the company where he had been, where he was going, and of his fear of meeting with "Davie" Lewis as he had $200 on his person. All laughed at his story, especially his host, who seemed to enjoy it greatly. He was especially pleased when the German told the company of his fear of falling into the clutches of that scoundrel "Robber Lewis."

The next morning, when the German was about to depart, he asked his host the amount of his bill. "Nothing, Sir," replied his host, "but you can

inform your friends that you were the guest of "Robber Lewis" and his colleagues."

When not on the road on one of his "operating expeditions," Lewis made the little tavern at the foot of the mountains, near Doubling Gap, one of his chief social meeting places. Here he would gather about him his mountain friends and enjoy himself by telling stories and listening to the stories of his own activities which were told to him by the hardy mountaineers. It is needless to say that the bounteous supply of food and "mountain dew" which was used at these gatherings was paid for by "Davie" Lewis.

With all of his cunning Lewis was frequently captured, but just as frequently escaped the clutches of the law. But there was one thing which even "Davie" Lewis could not escape. The final act in the drama of his life was as dramatic as any in his long career. He and two of his chief companions, Connelly and Maguire, had seized a wagon load of goods near Bellefonte. The robbery was so bold that everyone in the entire region was aroused. Maguire was captured, but Lewis and Connelly eluded their pursuers by taking to the mountains. The day after the crime these two suddenly came across a company of men shooting at a mark. In order to avoid suspicion they both joined in the sport. Suddenly and without warning the pursuing party came up to the place, recognized both of them and called upon them to surrender. Connelly, with an oath, commenced to fire, which was immediately returned by the pursuers. Lewis fired, without taking aim, hoping to elude the pursuing party. At the second volley

the right arm of Lewis fell to his side. Both were captured. Connelly was badly wounded in the groin. They were taken in a canoe to the "Big Island" (Lock Haven), where Connelly died that night. Within a few days Lewis was taken to Bellefonte, where he was tenderly cared for. He was informed by the doctor that his arm would have to be amputated in order to save his life. This he refused to permit, saying that he would rather die than live without his right arm. Gangrene set in and "Robber Lewis" died on July 13, 1820, at Bellefonte.

Joshua W. Sharpe, of Chambersburg, in his fine sketch of the life of "Robber Lewis," from which the author has gotten many facts concerning this "gentleman highwayman," gives a quotation, without noting the reference from which it is taken, as follows: "In 1818, a band of brigands infested Pennsylvania, operating in all parts of the State. One of the most daring bands was commanded by a desperado, known as Robber Lewis. He was a daring fellow, but was never known to shed blood—although his followers, Connelly and Maguire, were ready at any time to take life. It seems "Robber Lewis" did not deserve all the condemnatory reports in circulation about him. Many instances of kindness and a disposition to help the needy and distressed by contributing to their wants characterized his career."

Mr. Sharpe, in describing him, says "Lewis was of athletic build, muscular and possessed of great agility. He was skilled in woodcraft, shrewd, quick witted and resourceful; was inured to danger, hardship and exposure, and accustomed to

being hunted; his faculties and senses were trained to baffle his pursurers. Possessed of these traits, combined with a wonderful endurance, it was a difficult matter to run him down when he once entered the mountains to escape pursuit. His capture was effected several times, but when he was entirely off his guard, except on the occasion of his last capture."

It will be noted that the capture and death of "Robber Lewis" came in July, 1820, following the proclamation of the Governor, which was issued in May of the same year.

Thus ended the career of one of the most romantic of all of the many leaders of the bands of robbers which infested the mountains of Pennsylvania during the days of travel over the early highways. Probably no other "robber" in the history of central Pennsylvania left behind him so many traditions or so many places which are still associated with his "operations." The cave near Carlisle, on the banks of the Conodoguinet, and the cave in the mountains near Doubling Gap, were his hiding places and the summit of the Allegheny Mountains, between Bedford and Somerset Counties is still known as the "Outlook of Davie Lewis."

If "Davie Lewis" had lived during the period of the Revolution or the Civil War, with all of the abilities which he possessed, his name might have gone down in history as the leader of a regiment of heroic men rather than as the unquestioned leader of every band of robbers with which he was ever associated. Like Robin Hood and Rob

Roy he had a natural talent for leadership of men of the type which these two other robbers gathered about them. And such men, when their talents and abilities are exercised in the right direction, make the finest leaders and the best soldiers.

Highwayman and outlaw though he was, "Davie" Lewis had many noble traits of character. On a number of occasions when his companions wished to take the life of one of their victims because, as they said, "dead men tell no tales," he informed them that to accomplish their purpose it would have to be over his own dead body. The Highlanders of Scotland had no greater respect and love for Rob Roy than the humble mountain folks had for Davie Lewis, and these feelings were founded upon the same qualities—kindness and helpfulness for the needy.

Some of the criminal offenses of Lewis before he commenced his operations in the mountains of Pennsylvania reveal his versatility as a highwayman. When in New York one day, in front of a high-class auction room, he noticed a carriage drive up and in it sat Mrs. John Jacob Astor, who soon after entered the auction room. Lewis followed her into the room "dressed like a gentleman" and "saluted the ladies with all the ease of an old acquaintance." Mrs. Astor purchased a number of valuable things, such as laces and jewelry, and placed these in a velvet bag, which she threw upon a bench. While she was talking with a number of friends he walked over to the bench, placed the velvet bag in his coat and then walked out of the room. Because of a

quarrel in his gang over the contents of this velvet bag he left New York.

Soon after this affair he went to Princeton, where, as he states in his confession, after writing of some other matters, "I set out in the first stage that offered for Princeton and, having assumed the character and airs of a Georgia planter, I soon succeeded in introducing myself to the professors, and in order to further my schemes, I gave out that my object was to procure a berth in the college for my brother, whose arrival I expected immediately after the expiration of the holidays. I sought every opportunity to court the society and gain the good opinion of the young men with whom I contracted an acquaintance. Passing for a man of fortune, singing a good song and being able to 'crack a bottle' with the best of them, I was invited to most of their convivial parties, at which cards being introduced, I was a voluntary loser at first, and apparently played with so much carelessness and ignorance that the poor youths began to boast of their plucking the 'Georgia pigeon.' But, alas, in less than three nights, during which our sittings were from five o'clock in the afternoon until five o'clock in the morning, I not only had recovered all I had lost, but won at least three hundred dollars of the money which their foolish parents had remitted to them."

It is surely a most significant statement which David Lewis makes in his confession in which he urges the need of public schools as a preventative of such lives as he had lived. He blames much of the misdirection of his own efforts to a

lack of a proper education to fit him for some useful service in life. He states in his confession that he was brought up without any literary training, working among the farmers for his board and "keep," although tradition has it that he taught school in the lower part of Cumberland County before starting out upon his career as a highwayman and outlaw.

Whatever may be the lessons of such a life as that of "Robber Lewis," he certainly was a most unusual character, fitted for a better life than that which he lived.

CHAPTER SEVENTEEN

The Romance of the Life of Mary Jemison

ALTHOUGH the life of Mary Jemison, "The White Woman of the Genesee," as she was called, is not directly associated with the history of Harrisburg, it is, nevertheless, a part of the romantic history of the region just across the river and the upper Susquehanna.

This Scotch-Irish girl, who was to have such an unusual experience in a life filled with thrilling events, was born at sea on the "William and Mary," which landed in Philadelphia on October 6, 1743. Her parents took up land on Marsh Creek, in Adams County, where Mary lived until the date of her capture by the Indians. The Jemison home was not far from the Jesuit Mission, where a statue was erected by Father Will Whalen, in commemoration of the life of Mary.

On the 5th of April, 1758, a band of Indians from the Ohio made a raid upon the Jemison home and carried away the entire family. The captivity of Mary thus commenced in 1758 did not end until her death in 1833—a period of 75 years. As she was born in 1743, she was therefore at the time of her capture about 15 years of age and 90 years old at the time of her death.

The Indians with their captives hurried across the Cumberland Valley and over the mountains, reaching Fort Pitt on April 12th, making this long journey in eight days. The second day after the

raid all of the captives were put to death except Mary. These included her father and mother, two brothers and a sister.

Of her life previous to her capture Mary says in her narrative, "My education had received as much attention from my parents as their situation in a new country would permit of. I had been at school some, where I learned to read in a book that was about half as large as a Bible; and in the Bible I had read a little. I had also learned the Catechism, which I used frequently to repeat to my parents, and every night before I went to bed I was obliged to stand up before my mother and repeat some words that I suppose was a prayer" (Life of Mary Jemison, 20th Edition, page 23).

After remaining at Fort Pitt for a short time the Indians who had captured her (Shawnee) and two Seneca women went on down the Ohio River to the mouth of the Beaver River, where Mary was adopted by the two Seneca women, being given the name of Deh-ge-wa-nus, which means "the two falling voices." From this place the two women took Mary to a town which she calls Wiishto, where she married a Delaware named Sheninjee in the summer of 1760. Mary had two children by this husband, a daughter born in 1761, who lived but two days, and a son, named Thomas, born at Scioto in 1762. This son was named Thomas in memory of her father. Mary says of Sheninjee, "He was a noble man; large in stature; elegant in his appearance; generous in his conduct; a friend of peace and a great lover of justice. He supported a degree of dignity far above his rank and merited and received the confidence and

friendship of all the tribes with whom he was acquainted. * * * And, strange as it may seem, I loved him." (op. cit. 44.)

While at Yiskahwana (at site of Coshocton, Ohio) her "brother," a Seneca from the Genesee Valley, came to the place and insisted upon Mary going home with him. To this her husband gave his consent. Mary, having been adopted by the two Seneca women, in the place of a brother killed in war, belonged to the Seneca tribe, although her husband was a Delaware. Mary set out for the Genesee Valley with her baby on her back and accompanied by her three "brothers." This long journey from the Ohio to the Genesee was made on foot, with a few short canoe rides. The place where she finally ended this long trip was at the present Cuylersville, New York. The time occupied in the journey of about 682 miles was about six months.

Mary says in her narrative concerning the year 1762, "I spent the winter comfortably and as agreeably as I could have expected to in the absence of my kind husband. Spring at length appeared, but Sheninjee was yet away; summer came on, but my husband had not found me. Fearful forebodings haunted my imagination; yet I felt confident that his affection for me was so great that if he was alive he would follow me and I should again see him. In the course of the summer, however, I received intelligence that soon after he left me at Yiskahwana he was taken sick and died at Wiishto. This was a heavy and an unexpected blow."

Mary in speaking of the character of the In-

dians says, "The moral character of the Indians was (if I may be allowed the expression) uncontaminated. Their fidelity was perfect and became proverbial; they were strictly honest; they despised deception and falsehood; and chastity was held in high veneration, and a violation of it was considered sacrilege. They were temperate in their desires, moderate in their passions, and candid and honorable in the expression of their sentiments on every subject of importance."

In her narrative Mary gives an account of the outbreak of the Revolution, of the expedition of General Sullivan and various other matters relating to these times of war.

When her son Thomas was three years old Mary was married to a Seneca named Hiokatoo, commonly called Gardow, by whom she had four daughters and two sons. She says in her narrative, "I named my children principally after my relatives, from whom I was parted, by calling my girls Jane, Nancy, Betsey and Polly, and the boys John and Jesse."

The second husband of Mary Jemison, Hiokatoo, was a Seneca war chief, who had been born on the Susquehanna in 1708. He was a cousin of the famous "Farmers Brother," and it was chiefly through the influence of this chief that Mary married Hiokatoo. In 1731 he assisted in collecting an army to go against the Catawba, Cherokee and other Southern Indians. The battle which was fought between these armies was in "the low, dark and bloody lands" in Kentucky. Mary says that Hiokatoo was in every battle that was fought during the French and Indian War, on the Susque-

hanna and Ohio Rivers. He was at the defeat of General Braddock, where he captured two white prisoners "and burnt them alive in a fire of his own kindling." He led the Indians in the attack upon Fort Freeland, near Watsontown, in July, 1779. In the attack upon Cherry Valley he was second in command among the Indians. He was about six feet four or five inches in height, "rather large boned, and inclined to leanness. He boasted that he had never found an Indian who could keep up with him in a race or throw him in wrestling. He died in 1811, aged 103 years.

After the close of the Revolution, Kau-jises-tau-ge-au, a "brother" of Mary, told her that if she wished to do so, that she might return to her friends. Her son, by her first husband, Thomas, was anxious for her to do this and offered to accompany her. The chiefs of the tribe, suspecting this, refused to allow him to go away as they felt that he was destined to be a great warrior. But more than the refusal of the chiefs to allow Thomas to go, the chief influence which made her decide to stay where she was was the fact that she had a large family of Indian children. How her relatives would receive her with these children was a question which troubled her mind. She finally decided to stay with her Indian friends and relatives. Her brother was pleased because of this decision.

At the Big Tree Council in 1797 Mary Jemison received what was known as the Gardow Flats. This most rich, fertile and beautiful tract of land along the Genesee River, where Mary had her home, is not far from Letchworth Park, where now

rest the mortal remains of this Scotch-Irish girl who was carried away from Marsh Creek as an Indian captive.

The name Gardow is a corruption of the Seneca name "Ga-da-o," meaning "a bank in front." The high cliffs, which rise on the right bank of the river to about 500 feet, give the place the name which has been so badly corrupted.

The spot where Mary Jemison now rests, in Letchworth Park, near Castile, New York, is one of the most beautiful spots the author has ever beheld. The quietly flowing Genesee River, without any warning, suddenly plunges over the Falls, at Glen Iris, and then makes one or two more plunges before passing through the marvelous gorge, with its sheer walls of nearly 500 feet. No king or emperor ever had a more beautiful resting place than has this girl who was captured by the Indians in the quiet hills of Pennsylvania.

Near the grave where she rests stands a monument, surmounted by a bronze statue of the young girl of about eighteen years of age, carrying her baby on her back. The inscription on the monument reads:

To the Memory of

MARY JEMISON

Whose home for more than seventy years of a life
Of strange vicissitude was among the Senecas
Upon the banks of this river; and whose
History inseparably connected with
That of this Valley, has caused
Her to be known as

"THE WHITE WOMAN OF THE GENESEE."

In 1824 James E. Seaver, M.D., at the request of the citizens of the Genesee Valley published "The Life of Mary Jemison" from dictation by Mary. Since that time twenty-two editions have been published, the last in 1926.

Mary died on September 19, 1833, and was buried in the Seneca Mission graveyard, on the Buffalo Creek Reservation. Her remains were exhumed and reburied in the Indian Council House Grounds, at Letchworth Park, on March 7, 1874. The bronze statue was erected by William P. Letchworth and dedicated on September 19, 1910.

As before stated, a monument surmounted by a statue, stands not far the old Jesuit Mission in Buchanan Valley, Adams County, near the site of the Jemison home, from which Mary was carried in 1758 by the band of Shawnee warriors. Captured by the Shawnee, first married to a Delaware and then to a Seneca war-chief, and finally resting in the beautiful Genesee Valley in Letchworth Park—truly this little Scotch-Irish girl, born on the Atlantic Ocean, had a most eventful and thrilling life.

Near by her grave and monument stands the old Council House, which once stood at Caneadea and in which Moses VanCampen ran the gauntlet, was removed by Dr. Letchworth to Letchworth Park in the spring of 1872. A short distance from the grave there also stands the log cabin which Mary Jemison built for one of her daughters on the Gardow Reservation, in 1800. This also was removed to Letchworth Park and no one deserves more credit for the preservation of everything relating to Mary Jemison than does Dr. Letch-

worth, who died shortly after the dedication of the statue in the park. A visit to this beautiful place on the shores of the Genesee River will cause the visitor from Pennsylvania feel grateful to this noble philanthropist for what he did to perpetuate the memory of the Scotch-Irish girl from the mountains of Pennsylvania.

Many of the daughters of the early Scotch-Irish settlers along the frontiers of Pennsylvania, west of the Susquehanna, lived lives which were filled with unusual events, but probably no one of all these had a more remarkable career than had the little girl of fifteen, carried away by the Shawnee Indians from her home in Buchanan Valley and who for seventy-five years lived the life of an Indian. During all of these years, with their thrilling experiences, she lived the life of a pagan, and then, just before she took her departure into the Great Beyond, returned to the faith of her fathers and was buried, not with the ceremonies of the Pagan Seneca, but with those of the Christian Church.

CHAPTER EIGHTEEN

Harrisburg in the Wars of American History

TO tell a complete story of the part which Harrisburg has played in all of the wars which have thrown their dark shadows over the Susquehanna Valley, from the time of the French and Indian War to the last World War, would require several volumes. As this little book does not pretend to be a history, but a simple picture or series of pictures of Harrisburg, little more than a general sketch of Harrisburg as a city militant can be drawn, showing the part which has been taken by the people who lived where John Harris started his conquest of the wilderness—which was the first struggle to be encountered.

It is a significant fact that John Harris, who came here to start the fight with the enshrouding forests and savage Nature, was the first European to lead a body of armed men against the Indians on the waters of the Susquehanna. The defeat of the army of General Edward Braddock on the banks of the Monongahela, near the present Braddock Station on the Pennsylvania Railroad, on the 9th of July, 1755, by a large body of Indians, led by M. de Beaujeu, let loose upon the frontiers of Pennsylvania the fearful scourge of hostile Indians. The fact that the largest and best-equipped body of British soldiers that had ever marched across the country from the Atlantic could be utterly defeated and almost blotted out by a lot of

Fort Hunter Marker near River Drive above Rockville and site of Fort Hunter occupied by the Barn

(See Page 213)

MEXICAN WAR MONUMENT, CAPITOL PARK

STATUE OF GOVERNOR CURTIN.
Camp Curtin, Sixth and Woodbine Streets.

DAUPHIN COUNTY SOLDIERS' MONUMENT, STATE AND SECOND STREETS

almost naked Red Men gave the Indian exalted ideas as to his ability to fight with the civilized peoples who were taking his lands and driving him westward. He hoped to rid the happy hunting grounds of Pennsylvania of this white foe. He had always felt a certain fear of these superior people; now he felt that he could meet them and defeat them, as he had defeated the great General and his wonderful army. The French, now in possession of the Ohio Valley, encouraged and flattered these savage warriors. They were as anxious to get rid of these English pioneers as were the Indians.

Then followed the first hostile Indian expedition from the waters of the Ohio to the waters of the Susquehanna, led by a Shawnee warrior, and then on October 16, 1755, came the first Indian massacre at Penn's Creek, when twenty white persons were killed or carried away into captivity. This "Penn's Creek Massacre" is a most historic event, as it marks the ending of the "League of Amity" which had been made by William Penn with the Indians when he landed upon the shores of the Delaware. It also marks the commencement of the long years of conflict with the Indians, which did not end until General Anthony Wayne made his Treaty with them at Greenville, Ohio, in 1795.

It is also a significant fact that a Pennsylvanian led the first body of armed men against the Indians, in 1755, and a Pennsylvanian led the last army against them, in 1795, when this period of Indian wars ended. John Harris, at Penn's Creek, and General Anthony Wayne, at Fallen Timbers, Ohio. One event marks the commence-

ment, and the other the ending of the darkest period in the history of Pennsylvania.

On the 25th of October, 1755, John Harris and his company of forty frontiersmen from Paxtang were ambushed by the Indians at the mouth of Penn's Creek, near Selinsgrove, these having gone up the river to investigate the massacre and to bury the dead, who had been killed on the 16th. This fight of John Harris and his company of forty men with the Indians at Penn's Creek was the first fight between the English frontiersmen and the Indians, and marked the commencement of the long years of "Border Wars" in Pennsylvania. Harris has been given credit for many things, but he has never been given the credit he deserves for leading the first body of men against the hostile Indians after the commencement of Indian hostilities which followed the defeat of the army of General Braddock.

The blood which was shed at the mouth of Penn's Creek on that October day was but the first trickling drops of a red deluge which was to sweep over the frontiers along the mountains for years to come.

After Penn's Creek came the long period during which every pass through the mountain ridges became a veritable pathway of death and destruction along the entire foothills of the Kittatinny Mountains.

What these years really meant to the settlers in the widely separated log cabins from Paxtang to the Maryland boundary, along the Juniata and in the Tuscarora Valley, and even in the little towns

at Carlisle, Shippensburg and other spots in the far-flung wilderness, where people had gathered together, can never be adequately told. The father went out in the morning from his little home to go to the mill for grain and flour and when he returned at evening he found his home a smoking ruin, with the scalped bodies of his loved ones lying about it, or that all of his family had been carried away across the mountains into captivity or death. The wife and mother would tell her husband good-bye in the morning, as he went out to do his daily work and at night, when he did not return, she would sit beside the wood fire, listening to every sound which came out of the darkness of the whispering forests. Every sunrise was the beginning of another day of anxiety and every sunset the commencement of another night of stalking terror.

And yet, living in the very midst of all of these fears and alarms, these frontiersmen and women, married and were given in marriage; they went about their daily duties, they raised their children in their religious faith, they went to their log churches on Sunday, and life, even with all of its anxieties and dangers, was full of rich and happy experiences. Hardship and suffering, self-denial and danger, hard work and harder thinking, made strong men and women of these frontier people who were laying the solid foundations of a great Commonwealth.

During these long years of almost constant strife every frontiersman had to be a soldier as well as a builder of cabins and a farmer to culti-

vate the land. The rifle was as necessary as the ax or the plow.

To give a list of the names of the soldiers of Paxtang, of Harris' Ferry, or of any of the other places in this region during the period of Border Wars, which raged about this territory from 1755 to 1764, would be to give a list of the men then living here, as all were soldiers with few exceptions. Even the ministers of the Gospel had to be military leaders, as well as spiritual directors and guides. Such men as Colonel John Elder, the pastor at the Presbyterian Church, who preached in the pulpit on Sunday, and then drilled and led men during the week days, were not exceptions. None of these men, either laymen or ministers, were soldiers by choice, but of necessity. They all wanted to live in peace and quietness, but they had to fight in order that they might ultimately give to their children the peace and the quietude which they themselves could not have.

These were the years of the sowing of the seed which later brought forth the abundant harvests of prosperity, happiness and peace to the children and grand-children of these heroic men and women. Their names are written upon the tombstones of every Church graveyard from Derry and Paxtang, across the Susquehanna, down the Cumberland Valley, and even across the mountains into the sweeping forests of "Old Westmoreland." The names of the officers and men who fought in these Border Wars would fill a book and the conflicts in which they engaged and the historic events in which they had a part would fill the pages of many volumes. Like the soldiers of Joshua of old

they entered the land of promise and conquered it by hard fighting. Their children for generations to come will enjoy the benefits which they won by the sword and rifle and by their unswerving faith.

No sooner had the dark clouds of the French and Indian war and the Conspiracy of Pontiac disappeared below the western horizon than the dark clouds of a still greater conflict arose along the eastern sky. And the storm which had passed, very strangely, was the cause of the greater storm which followed it. The years of Border Wars with the French and Indians cost Great Britian huge sums of money and then came the taxes against which the Colonists rebelled.

The frontiersmen of Pennsylvania at Paxtang, as well as all along the mountains and in the "backwoods" along the Ohio, were tired of fighting and longed for peace. The country from the Susquehanna to the Ohio had developed during this period of Indian wars until the English settlements were strung along the western foothills of the mountains, along the waters of the Monongahela and the Ohio in the vast territory of "Old Westmoreland," and along the waters of the Juniata and the West Branch. All of this vast empire of forests was rapidly being filled with scattered settlements of the hardy pioneers of Anglo-Saxon civilization.

Beyond the mountains, in southwestern Pennsylvania, the frontiersmen were still fighting with the Indians who had retreated beyond the Ohio River into the forests of Ohio and Indiana and who were now engaged in conflict with each other

concerning the jurisdiction of Virginia and Pennsylvania in the territory which had been won from France. While the occupants of the strip of land along the Atlantic Ocean were entering into the conflict with Great Britain those along the Ohio River were fighting the Indians and each other, and were about to plunge into the War of the Revolution. Lord Dunmore's war along the Ohio had disunited the settlers along the western frontiers of the Province, and had brought on an Indian war which desolated the western settlements and to this was to be added the conflict with Great Britain, which would add greater fury to the Indian war by adding to it the help and encouragement of the British forces at Detroit.

To these western settlers the Revolution was a blessing in disguise as it united the partisans of Virginia and Pennsylvania against a common foe. Men were no longer Pennsylvanians or Virginians, they were now Americans.

When the Revolution became an actual fact, instead of a threatened danger, the frontiersmen of Pennsylvania along the Susquehanna and the Ohio threw into the conflict everything they possessed. Regiment after regiment was raised to join the Continental army in the East. It must always be remembered that the first American flag to fly on a battlefield of the Revolution was carried by a Pennsylvania Regiment—the First Regiment of the Continental Line, which was commanded by Colonels Edward Hand, James Chamber and Daniel Brodhead, respectively, from March 7, 1776 to January 1, 1781. This flag, which is in the State Museum, was purchased by the Hon. M. S. Quay,

December 7, 1879, from W. T. Robinson, a descendent of Lieut.-Col. Thomas Robinson, of the First Regiment Continental Line. This regiment had been called "Thompson's Pennsylvania Rifle Battalion," before its entrance into the Continental service. (The famous "Rattlesnake Flag" of Col. Proctor's Independent Battalion of Westmoreland County," with its legend of "Don't Tread Upon Me," and which was made in 1775, is also in the State Museum. These two flags are two of the most famous flags of the War of the Revolution).

It must also be remembered that John Harris, who at first felt that the Revolution was premature, when war became a fact read the Declaration of Independence in the presence of his mother and son, and then said, "we must either take sides for or against our country. The war in which we are about to engage cannot be carried on without money. Now, we have £3,000 in the house and if you are agreed I will take the money to Philadelphia and put it in the public treasury to carry on the war." This was agreed to and John Harris took the 3,000 pounds to Philadelphia, where he deposited it in the treasury, receiving certificates for the amount—which he afterwards sold for 17 shillings 6 pence to the pound. Three thousand pounds was no small amount of money in those days and this philanthropic and patriotic action of John Harris reveals how utterly he espoused the cause of the patriots of the Continental Congress.

(Long lists of the officers and men of Harrisburg and Dauphin County are given in Kelker's History of Dauphin County, Vol. II.)

After the storm clouds of the Revolution had

passed away and a new Nation had taken its place upon the stage of human history came the first test of the strength of the new United States in putting down the Whisky Insurrection in Western Pennsylvania. The first President of the United States, George Washington, when on his way to Bedford to take command of the troops which had been ordered out to quell this first conflict of the Republic, stopped at Harrisburg, on October 3, 1794, listened to an address of welcome by the two Burgesses, and replied to it in a brief address, asking for the support of the people for the government. Threatening as this storm was at first, it soon passed away, as the more conciliatory leaders of the "rebellion" realized what it really meant.

Harrisburg had little to do with this conflict in an active way, although even here there were many men who sympathized with the insurrectionists in their rebellion against an excise on whisky, which was then the chief article of exchange and merchandise in western Pennsylvania. It was felt by many that a tax on whisky to help pay for the war of the Revolution was little different from a tax on tea to help pay for the French and Indian war. But every patriotic American wanted the new Nation to live and to have the laws obeyed and so this tempest in a tea-pot, which was filled with whisky, subsided as suddenly as it had arisen.

Later when the United States had to prove to Great Britain her right to exist among the nations of the earth, in the War of 1812, or the Second War of Independence, as it is often called, the men of Harrisburg rallied around the standard

of "Free Trade and Sailor's Rights," which was set up. A number of companies were raised in Harrisburg and vicinity. These rendezvoused at York for the defense of Baltimore and Washington. The muster rolls of these companies are given both in Morgan's "Annals of Harrisburg" and in Kelker's History of Dauphin County.

During the progress of this war several great celebrations were held in Harrisburg—one when General Harrison was victorious at the Thames River—and the other when Perry was victorious in the battle of Lake Erie. In both of these celebrations cannon were fired, sky rockets were sent up into the air, transparencies were displayed in windows and general rejoicing was manifested in every way possible. In the first mentioned celebration a flat boat, upon which had been placed a cannon, floated down the river past the city, firing salutes and sky rockets were sent up from the middle of the Harrisburg bridge, "which produced a very handsome effect," as one description notes.

Thirty-four years of peace and quietness passed by, during which time the state and the city developed beyond the brightest dreams of the early settlers. The era of internal development which followed the War of 1812, spread over the State the lines of highways, canals and railroads, carrying the products of the farms and of the manufactories to every part of the State and Nation. Harrisburg was just beginning to be a center of modern industry and a cross-roads of the modern means of transportation. A new generation had come upon the stage of action, which knew nothing of war from personal experience. Then in 1846

came the War with Mexico, and the call for 50,000 troops by President James K. Polk. More than 300,000 men immediately volunteered. But two regiments were allotted to Pennsylvania, and when Governor Shunk called for volunteers to fill up these regiments more than ten times the number needed responded.

There were in Harrisburg several companies of militia which offered their services. Among these was a company, commanded by Captain E. C. Williams, called the "Cameron Guards." This company had a difficult time getting into the service, as every part of the State was anxious to be represented in this most distant war in which the nation had engaged. Finally, through the influence of a number of prominent men, the "Cameron Guards" were accepted. They marched from Harrisburg on December 26, 1846, to Chambersburg, and then on foot across the snow covered mountains to Pittsburgh, where they were mustered into the United States service, on January 2, 1847. They went from Pittsburgh to New Orleans, where they encamped upon the battlefield at Chalmette, where General Jackson had defeated the British in 1815. From this place they were transported by vessel to the island of Lobos in the Gulf of Mexico. Smallpox delayed the arrival of the company at Vera Cruz until the evening of the capture of the fortress, on March 29, 1847.

It is not possible in this brief picture to tell all that the "Cameron Guards" did during their campaign in Mexico. At the battle at Chapultepec, Captains Samuel Montgomery and E. C. Williams raised the first American flag over the citadel, and

Captain Williams raised the same flag over the City of Mexico, even though Colonel Geary, who afterwards became Governor of Pennsylvania, and who saw the action, simply said that "a company in his regiment" performed this historic act. (The flag which was raised over the City of Mexico is also in the State Museum.)

The treaty with Mexico was signed on February 2, 1848. The "Cameron Guards" marched away from Harrisburg with 117 men; it returned with 32. When these few survivors of this gallant company reached Harrisburg in July, 1848, they were received by the entire city which turned out to welcome them home. Amid the firing of cannon and the ringing of bells they marched to the Capitol, where they were officially welcomed back to their home city. The Mexican monument in the Capitol grounds was erected in honor of the men of Dauphin County who were killed or died of disease in this war. This monument was erected in 1869.

And then, after but fifteen years of peace, came the darkest and most terrible war in which the Nation had ever taken part, because it was a war between brothers and threatened the very existence of the Union which had been formed and which had been preserved at such a tremendous cost. The War of the Revolution, the War of 1812 and the Mexican War were all less disastrous and dangerous than was the war which broke upon the Nation in 1861. In this conflict between the North and the South Pennsylvania was the "Keystone State and Harrisburg the "Keystone" City in that State. Lying at the very head of the Cum-

berland Valley, which was an open pathway into the Southland, it was realized by the wise men of the State, of whom Governor Andrew G. Curtin was the leader, that here was the strategic point for the mobilization and movement of troops and supplies for the Union Army. "Camp Curtin" was a necessity for the winning of the war.

Nothing merely "happens" in the development of history. Long years before the commencement of the Civil War Harrisburg was becoming one of the most strategic points in all the North for the carrying on of this war with the South. The wise political leaders in Pennsylvania who were back of all of the internal improvements for a generation, wise as they were, could not have been wise enough to foreknow that the centering of canals and railroads at Harrisburg, together with the interlacing systems of highways, would make of the city the most strategic point in the North for carrying on a war with the South. From this city there was a network of steel rails running North, South, East and West, in the very heart of the great industrial State, from which there would be drawn supplies of every description. And it was the Capital of the State which would back the Union with its full man power as well as with its wealth.

But even before man had commenced to make Harrisburg a strategic point for such a war, the Infinite Maker of mountains and valleys had made it so. From Harrisburg into the valleys of Virginia and the more distant valleys of North and South Carolina, there was a pathway which had been trodden by the ancestors of the Scotch-Irish

settlers who went from Pennsylvania into the Southland. And the ancestors of the leaders of the Southern Army were of the same stock as the ancestors of the hundreds of leaders who went against them on countless battlefields from Bull Run to Gettysburg and the Wilderness. That is the sad part of the whole picture and was the cause of the long years of hard fighting. Americans, with a common ancestry of heroic men and also heroic women, were fighting against each other. Gettysburg could have been produced by no other class of soldiers. It is unique in the history of battles, because it was unique in the type of men who took part in it.

When President Lincoln called for troops to uphold the Union, Pennsylvania and Harrisburg responded as they had in the Mexican War by offering more than were called for.

"Camp Curtin" became immediately after its organization in 1861 the chief training camp and point of distribution of troops for the army in the South, as well as a depot of supplies. A history of Camp Curtin and of the officers and men who went out from it to the battlefields of the South would fill a volume.

Fort Sumpter was fired upon April 12, 1861, and on April 15th President Lincoln issued his call for 75,000 volunteers which was filled immediately. On April 17th, a mass meeting was held at Harrisburg, at which various patriotic resolutions were adopted. Governor Curtin then requested Captain E. C. Williams, who had commanded the "Cameron Guards" in the Mexican War, to get possession of the grounds of the

Harrisburg Park Association and to arrange for caring for the troops which would pass through the city. The camp was at first called "Camp Union," but it was never known by any other name than that which it ever afterwards held.

Many thrilling days marked the history of the war as it was directly related to Harrisburg. In September, 1862, when the army of General Lee crossed the Potomac, an invasion of Pennsylvania seemed to be certain. This meant the invasion of Harrisburg. On September 5th, the citizens of every ward in the city met for the purpose of organizing companies for the protection of the city. The companies in the Reserve Brigade and the Home Guard were soon filled. On September 12th, the Mayor issued an order forbidding all able-bodied men to leave the city, where they were needed for its defense. On the same day the local papers contained the information that engineers were at work laying out the fortifications on the opposite side of the river. Camp Curtin filled with the volunteers which were being brought into the city by every train on the railroads. By the 16th of the month this big camp was crowded to its full capacity and tents were erected on the Capitol grounds for the hundreds of men who were coming from every county in the State. The battle of Antietam, fought on September 16-17, drew the army of General Lee back across the Potomac and the invasion of Pennsylvania, for the time being, was postponed. But even if the danger had passed, those who knew the condition of the Southern army and the plans of its commanders, realized that the invasion of the State was merely a

matter of time. Pennsylvania offered too rich a field for supplies for the army of the South and Harrisburg was too strategic a point in the plans of campaign to be given up.

After the defeat of the Union Army at Chancellorsville, May 2-3, 1863, General Lee was anxious to transfer the scene of war across the Potomac. On the 12th of June, Governor Curtin, after announcing the formation of two new military departments, urged the necessity of raising a force large enough to repel any invasion of the State by the Southern army. On the 15th of June, the engineers commenced work upon the fortifications on the western shore, opposite Harrisburg. The name "Fort Washington" was given to these breastworks, which are still clearly outlined on the hill just above the river, at the western end of the Market Street bridge.

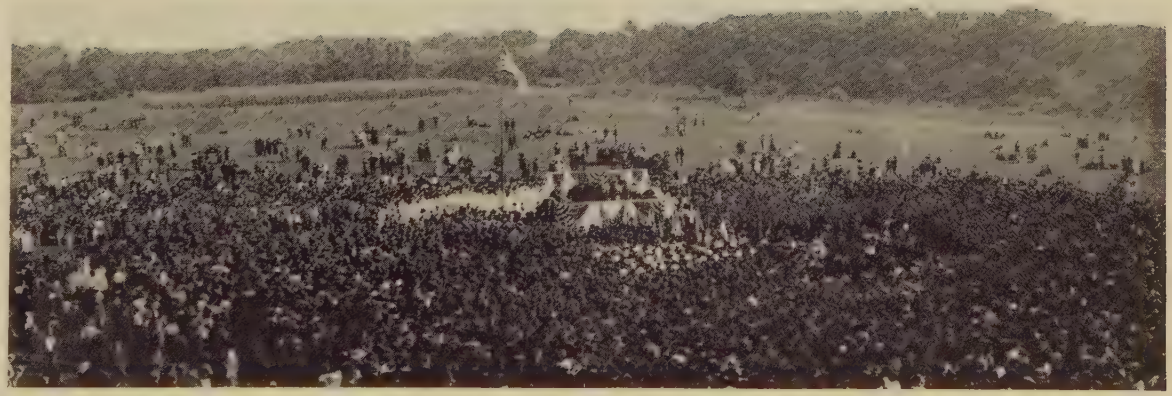
On the 24th of June, news reached the city that the Southern army was near Shippensburg. On June 29th the Confederates were at Carlisle. On the 30th of June, it was reported that skirmishers were within five miles of Harrisburg. On July 1st, it was reported that the Southern army had departed from the neighborhood of Harrisburg and Carlisle, and were being concentrated near Gettysburg. Then came the most terrible struggle which has ever taken place upon the soil of America, in the truly awful battle of Gettysburg. Of the officers and men taking part in this battle, thousands of them had been at Camp Curtin before going into active service.

The battle of Gettysburg was not only fought on the soil of Pennsylvania, but it was fought, to

a great extent, by Pennsylvanians. The total number of Union forces on the field was about 82,000, and of this number about 28,000 were Pennsylvanians—or more than one third of the total. Of the general officers taking part in the conflict the following were from Pennsylvania: Major General George G. Meade, the commander of the Army of the Potomac; Major General John F. Reynolds, the commander of the left wing; Major General Winfield S. Hancock, commander of the Second Corps; Major General David B. Birney, commander of the Third Corps; Major General Alfred Pleasanton, Cavalry Corps; and many other officers of lesser rank. On the general staff of the officers there were five Major Generals, ten Brigadier Generals, one Colonel, and one First Lieutenant. There were forty-one staff officers, ranking as follows: one Lieut. Colonel, four Majors, twenty-three Captains, eight First Lieutenants and five Surgeons. In all, there were, in command of various divisions, from Army Corps to Companies, 3,000 officers from Pennsylvania. There were killed, during the battle, or died of wounds after it, about fifty-five officers, including Major General Reynolds. Pennsylvania's force at Gettysburg consisted of sixty-nine regiments of infantry, ten of cavalry and seven artillery batteries.

General Meade, in his official report, says: "The result of the campaign may be briefly stated in the defeat of the enemy at Gettysburg, his compulsory evacuation of Pennsylvania and Maryland, and withdrawal from the upper valley of the Shenandoah, and the capture of three guns, forty-one

Battle Flags of Pennsylvania deposited at the Capitol Flag Day, June 15, 1914, by veterans and sons of veterans.



DECORATING WORLD WAR HEROES AT ISLAND PARK, 1919.

WORLD WAR MEMORIALS ON NORTH FRONT STREET, RIVER PARK.

(See Page 163)

Left: Headquarters of Veterans of Foreign Wars, Howard Street.
Right: War Service Club, American Legion, South Front Street.

standards, and 13,621 prisoners; 24,978 small arms were collected on the battlefield." The total Union losses (killed, wounded and missing) amounted to 23,190 men.

Confederate veterans present at the great reunion of the Blue and the Gray at Gettysburg in 1913 stated that the plan of General Lee's invasion of Pennsylvania was to cross the Susquehanna at Harrisburg and proceed along the eastern shore toward Philadelphia, subsisting on the country.

York and other places were forced to provide great quantities of food and other supplies by the Confederates under General John B. Gordon.

At about this same time Harrisburg was expecting an attack and hundreds of people gathered along the river bank expecting an invasion from the West Shore. It is said that scouts of the Southern Army, from a point on the York hills, saw through their glasses the crowds on the river shore, and mistaking these for reinforcements, reported a large army gathered at Harrisburg to resist the Confederate invasion. It is believed that this fact had something to do with turning the troops under General Gordon to Gettysburg by way of Hanover, instead of along the Susquehanna.

Harrisburg was again in commotion, when on the 30th of July, 1864, the Confederate forces under Generals McCausland and Johnson advanced to Chambersburg, which was sacked and burned.

To even give a sketch of what Harrisburg did during the trying days of the Civil War is not

possible in this small book. Every day during this long conflict was filled with historic events at this strategic Capital of Pennsylvania. Emergency hospitals were established in the city and many Harrisburg women ministered to the wounded of both armies.

After the war between the North and South came thirty-three years of unbroken peace, during which time the country at large, and Harrisburg in particular, made gigantic strides along every line of development. The ending of the long, prostrating and terrible struggle, resulting in the preservation of the Union, filled the people of the entire country with happiness, even with the dark clouds of sorrow for the loss of loved ones hanging over thousands of homes. The great armies of citizen soldiers laid aside the trappings of war and took up the instruments of peace to repair the havoc caused by the years of conflict and to bring back the prosperity which the ravages of war had driven from the homes of the people.

When the Spanish-American War broke upon the country in 1898 it called forth from a united Nation a generation of young men who knew nothing, by personal experience, of war. The youth of the North and of the South marched forth on what they regarded as a Holy Crusade against the injustice of Spain to the people of Cuba and the other Spanish colonies. For the first time since the disastrous Civil War the men of the North and of the South marched together against a common foe under one flag.

The destruction of the battleship "Maine" in the harbor at Havana on February 15, 1898, was

followed by a joint resolution of Congress on April 23d, authorizing and directing the President to use the army and navy to compel Spain to withdraw from the island of Cuba. This was followed on April 25th, by an act of Congress declaring that war had existed between Spain and the United States since the 21st day of April. On the 25th of April, the Governor of Pennsylvania received a telegram from the Secretary of War, Russel A. Alger, stating that according to the call of the President the number of troops allotted to this State was ten regiments of infantry and four batteries of artillery.

The Governor, Daniel H. Hastings, then issued an order for the mobilization of troops at Mount Gretna on April 28th. By noon of the 29th, all of the troops had reached Mount Gretna at the camp called "Camp Hastings." By the evening of May 13th, all of the troops which had been mustered into the service of the United States, with the exception of Batteries A and C, which had been sent to Newport News, were formed into a division under Colonel Alexander Hawkins, of the Tenth Regiment, the senior commanding officer, and passed in review before the Governor. In a telegram to the Secretary of War the Governor stated that "ten thousand eight hundred men, as brave and loyal as ever followed a flag" had marched past him in review that afternoon.

Such, in brief, is a summary of the rapid steps which followed the declaration of war against Spain. This outline shows how well prepared Pennsylvania was for the conflict with a foreign power. On May 31st, the Governor received a

telegram from the Adjutant-General stating that the total number of men mustered into the United States service was 10,191, and that the quota was 14,599, leaving 4,408 still to be recruited. This number was speedily made up, and no further calls were made upon the State.

The greater part of the men from this State were volunteers from the National Guard. Among the first of the troops to go to Mount Gretna was the "Governor's Troop" of cavalry. This was mustered into the service of the United States on May 13th, with three officers and sixty enlisted men. On June 13th, forty recruits were added, making a total of three officers and one hundred enlisted men. Company "I" of the Fourth Regiment, commanded by Captain Howard L. Calder, and Company "D," commanded by Captain Ezekias Laubenstein, of the Eighth Regiment, were made up chiefly of men from Harrisburg and Dauphin County.

On April 28th, 1898, when the men from Harrisburg and Dauphin County marched to the Pennsylvania station to entrain for Mount Gretna, the entire city turned out to honor them. Governor Hastings made an address to the troops assembled at the armory, where a procession was formed, which marched to the Civil War monument at State and Second Streets, where prayer was offered by Dr. Dimmick, of Grace Methodist Church. At this place hundreds of the school children were assembled and with waving flags and loud cheers they also speeded these men on their way to war. As this procession of soldiers marched around the intersection of Front and Market Streets the band

played "America" and the "Star Spangled Banner." The procession of cheering and enthusiastic soldiers was led by a detachment of thirty-five policemen, followed by a band. Then came the Epworth Guards, the old Veterans and Grand Army Posts, consisting of about 200 men, letter carriers, Governor Hastings and State officials, the Eighth Regiment Drum Corps and the City Grays.

The streets were thronged with cheering people and every window in the business houses and banks along the way was filled with the friends and relatives of the departing soldiers. The train transporting the equipment of the troops carried on the outside of the cars a banner with the legend, "Remember the Maine." When the Tenth Regiment, which was to see service in the far-distant Philippines, departed for the Pacific coast, another great demonstration took place. The men in this regiment were mostly from Western Pennsylvania, but many of the officers and enlisted men were well known in Harrisburg. When the regiment returned to the shores of America it was with draped flags and the body of the commander, Colonel Alexander Hawkins, who had died aboard the transport, the "Senator," on July 18th, (after having been taken ill on May 11th, 1899) shrouded in the Stars and Stripes. Lieut. Col. James E. Barnett, afterwards State Treasurer, brought the regiment home, as its commander.

Several soldiers of the "Fighting Tenth" were Harrisburg boys, and these were given a most enthusiastic reception by the city upon their return from the Philippines.

(Note. Captain Joseph B. Hutchinson, of the

Eighth Regiment, Company D, was promoted to Major, and was succeeded by First Lieutenant, Ezekias Laubenstein).

The officers of the Governors Troop were: Captain Frederick M. Ott, First Lieut. Charles P. Meck, Second Lieut. John M. Major, Quartermaster Edgar C. Hummel, all of Harrisburg).

After the ending of the Spanish-American War in 1899 there were but eighteen years of peace and then came the greatest conflict in which the United States had ever taken part, the World War which was entered in 1917. As in every previous war of the Nation, Pennsylvania as a whole, and Dauphin County and Harrisburg, took their full share. This book cannot give a sketch of even a small part of the history of this war in general, or of the part which Dauphin County and Harrisburg took in it. A few facts, however, must be remembered. Germany declared war on Russia on August 1, 1914, after Austria-Hungary had declared war on Serbia on July 28th. On August 3d, France declared war on Germany. On August 4th, Great Britain declared war on Germany. On May 7th, 1915, the Lusitania was sunk by a German submarine, with the loss of 1,152 lives, of which number 102 were Americans. On the 19th day of April, 1916, President Wilson warned Germany to desist from submarine warfare against innocent people travelling in peaceful vessels. On February 3, 1917, Count von Bernstorff, the German Ambassador was given his passports. On April 1st, the Aztec, an American vessel was sunk by a submarine, and on the 5th the Missourian, another American vessel was likewise sunk and on the 6th

the United States declared war aginst Germany. On May 18th, the Conscription Bill was signed by the President, and on June 5th, the first "Registration," under the new law took place. On July 3, 1917, the first American Expeditionary Force arrived in France, where General Pershing had preceded it as commander-in-chief in early June,

Such, in brief, are the outstanding dates in the history of the World War as related to the United States.

(The author has given a rather full account of the part played by Pennsylvania in the World War, in "Pennsylvania—A History," Vol. IV, Chap. XVI, pages 1567-1577, and also in A History of Harrisburg and Dauphin County, Vol. I, Chapter XVI.)

It is a difficult matter to tell the exact number of men from any particular section of the State who were in the World War, owing to the breaking up of regiments by assigning them to various other regiments than those to which the men were attached before the outbreak of the war. Men from various sections enlisted in regiments in other sections of the State, and even in other states and in Canada. Owing to these conditions and to the fact that the war records of Pennsylvania have never been classified it is difficult to even estimate the number of men going into the war from any special section.

So many "replacements" were made even after the war had been entered into that it will probably never be known what the exact number of men from any locality was in the service.

It may, however, be stated, broadly speaking,

that the majority of the men in Companies D and I, and Troop C (the Governor's Troop) and the Machine Gun Company, all belonging to the Eighth Regiment, were from Harrisburg and Dauphin County. The majority of the men who were recruited for Company C, of the 112th Regiment, of York, were recruited in Harrisburg. The same condition also applies to the recruiting and replacements in other regiments.

Dauphin County was divided into six registration districts, three of which were in the City of Harrisburg. In the three Local Draft Boards in Harrisburg, 1511 of the men examined were accepted, and in the three Local Draft Boards in the County, outside of the city, 1694 were accepted, making a total of 3,205. In addition to these there were men in the Navy and in the Marines and also a number who went as nurses and in the service of the Red Cross, the Y. M. C. A. and other similar organizations. The Harrisburg *"Telegraph"* of September 29, 1919, gives a list of about 3,500 names of the men who were in the World War from Harrisburg and vicinity. In addition to these there were, without doubt, many from Harrisburg and vicinity who enlisted in other places. It would, therefore, be a fair estimate to say that about 4,000 men from Harrisburg and the surrounding country were in actual service in the World War.

The total registrations for the county amounted to 18,156, and for the city, 18,437, making a total of 36,593. Harrisburg and so many Dauphin County men volunteered that the first two calls under the draft did not touch the community.

The total number of officers and men killed in action was 54. The total number of deaths (killed, died of disease and accidents) was 134.

In addition to these soldiers who went into the service of the United States to help "win the war" every organization in the city threw into the same service all of its man and woman power, as well as its full financial support. Probably never before in the history of the city of Harrisburg was every organization, every industry and every group of citizens so througly organized for work along one line, or so thoroughly united in doing one thing. All of the churches, the banks, the business houses, the railroads, the schools entered unitedly in the one purpose of winning the war against Germany.

The work of the Red Cross, the Y. M. C. A. and other similar organizations is too complex to give in any detail in this little book.

All of the quotas of the Liberty Loans were over-subscribed. The total for the four Liberty Loans, and the Victory Loan, amounted to $23,175,750. The total of the various Red Cross, Y. M. C. A. and other campaign funds, in addition to the Liberty Loan drives, amounted to $2,306,-100. Surely a splendid showing for the city.

On September 29, 1919, Harrisburg officially welcomed back home the heroes of the World War. On that day the entire city was concerned in honoring the men who had gone into the service of the United States to help in the winning of the war and in making the world a safe place for small nations to exist. There were in Harrisburg, as in many other cities and towns in the country, hearts which were sad on that happy day, because loved

ones were absent from the ranks of the returning troops. Some of these were sleeping near the spots where they had made the supreme sacrifice on the soil of France and some, who had been sent home sorely wounded, were resting in the ground of their own beloved country. For these missing ones the city mourned, as it rejoiced for those who had returned.

The World War ended the part which Harrisburg had played in all of the wars in which Pennsylvania had a leading part from the time of the French and Indian War in 1755. No human mind can estimate the fearful burden of sorrow brought to thousands of homes and hearts during this period of 164 years or the pain and anguish of almost countless thousands of men who died defending their homes and on countless battlefields, strung from Pennsylvania to the uttermost parts of the earth. However just the causes which led to these wars and however glorious the heroism of our American soldiers, wherever they fight let us hope and pray that war may never again darken the sky over the beautiful Susquehanna and that the peace which now exists over the mountains and valleys of Pennsylvania may abide forever. But—if in the providence of the Almighty Ruler of men and of nations, Pennsylvania and Harrisburg should be called upon to march forth to war we know that the men and women of Pennsylvania and of Harrisburg will face the trying time as they have faced it always since the days when the savage Red Men first broke through the mountain passes, in our first war of 1755.

The War Memorials

The three war memorials in River Park include one representing a soldier going "over the top," the base composed of boulders from the Round Top section of the Battlefield of Gettysburg. This monument was presented to the City of Harrisburg by Mr. and Mrs. E. J. Stackpole, Sr. The inscription on the bronze tablet reads:

"Lest We Forget—This statue erected by grateful parents of soldier sons in honor of those living and dead who served in the World War."

In presenting this memorial, before a large assemblage of soldiers and citizens, Mr. Stackpole said, in part: "Supporting the great rock upon which the soldier is leaping 'over the top' are other boulders from the same historic ground, symbolizing the solid union of free states which unitedly uphold and sustain a strong central government of the people, by the people and for the people.

"Brave men who fought at Gettysburg will be gratefully remembered so long as the Republic which they preserved shall endure. These saved a union that has since become the recognized leader in the family of nations, making possible the potential and effective part played by America in the World War.

"So these gray stones and the figure surmounting them must ever remind all who pass this way of noble sires and gallant sons who contributed so largely to the glorious victory of November 11, 1918."

The principal address was made by Lieutenant

Governor Edward E. Beidleman. Judge William M. Hargest presided and City Solicitor John R. Geyer accepted the memorial for the city. These exercises took place on Armistice Day, November 11, 1922.

Two years later on Armistice Day another memorial was erected in River Park midway between Harris and Hamilton Streets. It was also presented to the city by E. J. Stackpole, Sr., in "commemoration of the services and sacrifices of the women of Harrisburg in the World War." City Solicitor John R. Geyer made the principal address. Captain John M. Smith presided. In presenting this memorial Mr. Stackpole paid tribute to the patriotic women and also described several features of the large bronze tablet, which is attached to a granite rock.

"Books might be written," said the donor, "of the unselfish devotion of our women in those months of awful suspense, but what they did is best recorded on the tablets of men's hearts and will outlive even this granite rock and its symbolic figures.

"Because of the spiritual exaltation of the war days and the splendid get-together spirit which pervaded this whole community, men and women came to appreciate the finer qualities of all elements of our people. I am hoping in presenting this tablet to the city that it may in some silent but effective way perpetuate the helpfulness and good will of that period of trial and agonized waiting."

At another time the firemen of Harrisburg raised a fund of several thousand dollars and pre-

sented to the city a fine memorial in honor of the firemen of Harrisburg who served in the World War. This stands in River Park at Front and Verbeke Streets, midway between the other two memorials. A large parade of firemen including the various fire companies of the city was one of the leading features of the dedication of this heroic statue which stands on a granite base. A bronze tablet contains the names of all of the firemen who served in the World War, with a list of those who made the supreme sacrifice.

The Soldiers' Memorial Bridge, which is now (1927) under construction, will add very greatly to the beauty of the Capitol improvements and be a dignified and fitting monument to those who served in the World War.

Many of the churches and other organizations of the city contain bronze memorial tablets placed in honor of those of their members who served in this war.

United States Depots Near Harrisburg

Very few people even in Harrisburg realize how important are the two United States depots which are located in the immediate vicinity of the Capital of Pennsylvania.

Of the three Army Reserve Depots in the United States, the largest one is situated at New Cumberland. The two others are at Schenectady and Columbus. The depot at New Cumberland, which covers about 45 acres or 1,974,000 square feet of combined storage area, contains about 10 acres more storage space than either that at Schenectady or Columbus.

During the World War hundreds of carloads

of canned goods, clothing, personal equipment, beds, medical supplies, etc., were received at this depot. All of this material was arranged and classified for priority of shipment. The outbound material was also arranged and shipped to the various seaports for the army overseas. Probably never before in the history of army movements was there such a perfect system of collection and disbursement of supplies for an army on the other side of the ocean.

It is a most significant fact that many of the soldiers in the A. E. F. from Pennsylvania received their food, clothing and supplies from this depot on the shores of the Susquehanna.

All of the surplus supplies which accumulated at this depot during the war have been disposed of, and the stock now available for the regular army or the reserves, in case of emergency, is of a stable nature, not subject to deterioration under normal conditions.

The information concerning the Air Depot at Middletown is given by Major W. R. Weaver, commanding the Air Corps at this depot.

Middletown Air Intermediate Depot

The present Middletown Air Intermediate Depot was originally established as a Signal Corps General Supply Depot. Construction commenced May 15, 1917.

The original tract of land upon which the depot was located contained 47½ acres. Dwelling houses and miscellaneous outbuildings had to be razed and grounds placed in condition for the new

buildings. The first building constructed was "D" warehouse, which was followed by four barracks, and quarters for the officers. Warehouses "A," "B," "C," "E" and "F" were built in 1918.

The troops stationed at this depot during the World War were the 25th, 503d, 610th, 615th and 634th Aero Squadrons, the latter four being demobilized in March, 1919. These troops carried on the functions of the depot until replaced by civilians April 1, 1919.

In 1922 the reservation occupied by the Middletown Ordnance Reserve Depot was transferred from the Ordnance Department to the Air Service. In the same year, the leased ground used for a flying field was acquired by purchase. Adjoining the flying field, two steel hangars were built to house the planes used in practice flying and for the accommodation of visitors.

In 1923 the flying field was designated as Olmsted Field in honor of First Lieutenant Robert S. Olmsted, Air Service, who was killed at Nistelrode, Holland, while participating in the International Balloon Races. Immediately prior to his death Lieutenant Olmsted was on duty at the Middletown depot in connection with the Industrial War Plans section. Extensive grading was done in 1925-1926, which put the field in first-class condition.

In 1925 the depot was designated as one to conduct engineering operations upon a major scale. The end of one of the large warehouses at the old Ordnance Depot was remodeled into an engine repair shop, and a new hangar for the assembly

of airplanes was constructed. Engineering activities are limited to reconditioning airplanes in service and storage. There is no fixed production rate, the engineering organization being such that it expands to meet any emergency that may arise.

The depot, as a whole, operates under a decentralized system of supply and maintenance, and covers all Air Service activities located in the eastern part of the United States and Panama. A standard stock and reserve is maintained, and issues are made upon requisition.

The present reservation consists of 465 acres. Under normal operation about 500 civilian employes are engaged. The stock is valued at approximately $20,000,000. Eight warehouses provide 835,340 square feet of storage space.

Two air pictures showing Capitol from State Street and the River, and another the east front of the Capitol after old buildings were removed.

A SECTION OF HARRISBURG FROM THE AIR.

Two Airplane views; One looking west on State Street, the other showing the Mulberry Street Viaduct.

Upper: View of Reservoir Park from airplane.
Lower: Susquehanna River Bridges

CHAPTER NINETEEN

The New Capitol Building

AS stated in a previous chapter the old Capitol building was destroyed by fire at noon on February 2, 1897. The destruction of this historic old building, first occupied in 1822, marked the ending of the old and the dawn of a new era in the life of the city of Harrisburg. Out of the ashes of the old Capitol there arose not only a stately and beautiful new State House, but also a new and beautiful city of Harrisburg. By an act, passed in 1897, supplemented by an act passed in 1901, the erection of the present building was authorized. It was dedicated on October 4, 1906, President Theodore Roosevelt making the chief address.

Governor Pennypacker says in one of his unique and beautifully written monographs concerning the Capitol: "When Massachusetts erected her Capitol she borrowed money to pay for it. When New York erected her Capitol she likewise borrowed the money to cover the expenditure. Pennsylvania borrowed no money. She imposed no tax. At the close of the fiscal year, December 1, 1902, the balance in the Treasury was $12,868,806.34. At the close of the fiscal year, December 1, 1906, after the work had been completed and paid for the balance was $11,160,482.00. In the meantime the five departments referred to—Fisheries, Mines, Health, Highways and State Police—were erected, organized and equipped, the county

bridges which had been washed away across the Susquehanna, rebuilt, the forestry reserves doubled, a number of armories built for the National Guard, and the debt reduced to the extent of $1,160,482. * * * I ask you who may be interested and who care for the reputation of your State, to scrutinize the annals of American finance and see whether you can find anywhere in State or Nation a parallel for this achievement. So far as I know it has never been equalled."

Again, Governor Pennypacker says, "It is larger than St. Paul's Cathedral, for building which Sir Christopher Wren was knighted by a grateful sovereign, and it is longer than Westminster Abbey. The weight of the dome is fifty-two millions of pounds. While every continent contributed to its construction it everywhere gives expression to the life, the thought and the achievement of the Commonwealth. The most skilled artists in the world devoted their talent to its adornment. It contains the finest bronze work in America. A traveller from Europe put in print: 'The Capitol which in its mass of granite reigns over the city seems to throw a shadow of power and richness over everything. The outlines equal in beauty any of the beautiful monuments passing into posterity. But the Capitol as it is will remain a jewel of which a nation may be proud. The man who has achieved and executed this monument is a genius.' Most of such works heretofore undertaken have resulted in architectural and artistic failures, but all who have seen the Capitol of Pennsylvania are impressed with its beauty and acknowledge its success."

It is well for the people of Pennsylvania and of Harrisburg to remember these facts and to perpetuate them rather than to call attention to any of the scandals which followed in the midst of a political conflict.

The contract for the erection of the building was let to Joseph M. Huston, the architect, on February 25, 1902, and this massive building, with all of its beautiful furnishings and decorations was dedicated on October 4, 1906. The total cost of construction was $6,985,968.52, and the cost of the building, furniture and equipment was $11,033,400.89.

No building on the American continent of equal massiveness and beauty and with as perfect equipment (graft or no graft) has ever been erected at such a comparatively small expense.

Looked at from any point of view the Capitol impresses the beholder by its beauty of outline and the dominance of its massiveness over everything in the surrounding city. When seen from the hill on Market Street, near Reservoir Park, from the western shores of the Susquehanna, or from any other point at a distance from it, the Capitol building is the dominant feature in the beautiful scene which is presented. It stands above the city, with its great dome outlined against the sky presenting a picture of unsurpassed beauty, equalled only by that which is presented when one looks at the Capitol at Washington. But the Capitol at Harrisburg has added to its background, when viewed from the hills to the eastward, the long, blue ridges of mountains along the western horizon, which the Capitol at Washington does not have. The genius

who dreamed this stately building, before it was a material thing in granite, took into his dreams the winding river, the everlasting mountains, and the far distant horizons. None of the famed buildings of ancient Greece or Rome are more beautiful for situation, design and in detail of construction.

For twenty years the author has admired and studied this splendid structure and the more he knows it the better he admires and loves it for all that it is and for all that it represents. If an immaterial thing can be put into any symbol of that which can be seen the Capitol, from the gilded figure on the massive dome to the marble statues of Barnard at the main entrance, symbolizes Pennsylvania. The author has often looked at this building and has often thought as he looked at it, "that is what Pennsylvania means to me." Massive, dominant and yet with beauty and spirituality interwoven with these material things. The dome, surmounting the building and yet, under the dome the beautiful white marble and the paintings of Abbey with the memorable words of William Penn: "There may be room there for such a holy experiment."

The spiritual is inter-woven throughout the entire building with beautiful marble, glittering bronze and the paint and glass of the artist. And such is Pennsylvania. Interwoven with iron and steel mills, with quarries and mines and with the trails of steel over which passes the wealth of a nation there are always the invisible and unseen things of the spirit and the trails which lead to the stars. The same state which leads all other

states in the production of coal, oil, iron and steel, which are sent to the four corners of the earth, also leads all other states in its contributions to religious and benevolent causes and when the time comes sacrifices its men in the cause of humanity as willingly as it gives of its money.

The oil, iron and steel of Pennsylvania are sent to every part of the earth; so also are the melodies of Stephen C. Foster and the heart-touching music of Ethelbert Nevin. The State produces such masters of industry as Carnegie, Schwab and scores of others, but it also produces such artists as Abbey, Alexander, Oakley, Sully, Sartain, Barnard and scores of others who are masters.

These are some of the reasons why the Capitol in its material and spiritual beauty symbolizes the real soul of Pennsylvania.

The children and young people of Pennsylvania, and most certainly of Harrisburg, should be given an opportunity of seeing and of studying this building which represents their Commonwealth. The building, its paintings, its statuary and all of its rich ornamentation and embellishment should be explained to them. A thorough knowledge of the Capitol and of everything in it is a liberal education in Pennsylvania's history.

But the chief interest of the Capitol building in this connection is that its erection marked the commencement of the real development of Harrisburg as a "City Beautiful." Before it was erected, no matter what it was called, Harrisburg was an overgrown country town. Think of it as it was before 1900. What did Market Street look

like? What did the River Front look like? What were the surroundings of the old Capitol? In fact, think of the present city as it then was, with not a single truly modern building in it, with bad streets and with a river front strewn with garbage of every sort, with no attempt to beautify anything, save a few homes. Suddenly the entire city awoke to a realization as to what the place looked like when the beautiful and stately Capitol was placed in the midst of a lot of ugly buildings and in an environment which was utterly out of keeping with this rare gem.

The destruction of the old Capitol was one of the best things which ever "happened" in the history of Harrisburg. The author says "happened" because such far-reaching things rarely "happen." Years ago it was whispered that it did not "happen" at all. But be that as it may be, it was a blessing to Harrisburg that the old Capitol passed away and with it there also passed the old town of Harrisburg, which had simply grown up about Harris' Ferry of still more remote times.

Out of the ashes of the old Capitol there arose by magic the beautiful Capitol of today and out of the old town of Harrisburg at the same time there arose the present "City Beautiful," with its wonderful River Front, fine streets, modern buildings, parks and playgrounds, making of the unattractive town of twenty-five years ago one of the most beautiful cities in America.

The fire which destroyed the old Capitol not only changed the appearance of the city; it also changed the people living in it. It wakened them

up to a realization of what the city lacked, and the efforts to supply the things which were lacking transformed not only the city but also the people. Imagine, if you can, attempting to pass the huge sums in municipal loans for city improvement in the days when the old Capitol stood in its antique self-content on the hill? There would have been as much of a storm of protest on the part of the people of the town of Harrisburg as there was in New Orleans in other days when the city wished to place sewers in the old Spanish quarter, where the sewage ran in the gutters on unpaved streets. The people who lived in placid self-content in that quarter said, "Our fathers got along without sewers, so can we."

Harrisburg had existed from the days of John Harris and had been content with the "things that are." Then suddenly it awoke to a blessed dicontent with the "things that are" and went after the "things that ought to be." The old town commenced to sink into the memories of the past and the new city of Harrisburg began to materialize.

CHAPTER TWENTY

Birth and Growth of the New Harrisburg

IT is always extremely difficult to tell exactly when or under whose influence any great movement commenced. Races migrate from one place to another, much as birds and animals do, by a common impulse. Changes in the form of government, through revolutions and otherwise, seem to be in the very atmosphere. It is the same in any great civic movement. The men and women of a city will move along for years, content with things as they are and suddenly a general discontent will take possession of the minds of these men and women and a movement starts to change things for the better. There is always something to suggest any movement for civic improvement.

The author, as stated in another chapter, has always thought that the erection of the new Capitol gave the first suggestion to the men and women of Harrisburg for improving the city in which this beautiful structure was arising out of the ashes of the old State Building. Whether this be true or not, the author nevertheless likes to imagine that the erection of this building gave the real impulse to the movement of making Harrisburg a better and a more beautiful city.

Soon after the *Telegraph* came into the possession of its present owners (January, 1901), there was launched a campaign for the improvement of the city, the paper laying special stress upon adornment of the river front, public parks, pure

water and street paving. In April, 1901, this newspaper published a program of the suggested improvements, with a general sketch of the plans relating to the river front. At this very time Senator (now Judge) John E. Fox was pushing through a bill in the Legislature for the completion of the Capitol. On April 27, 1901, the *Telegraph* printed interviews with a number of prominent men, giving their opinions of the improvements which had been proposed. Among these, all of whom most strongly favored the plan, were Spencer C. Gilbert, John E. Fox, W. M. Donaldson, Mayor M. C. Eby, E. Z. Wallower, Marlin E. Olmsted, Judge John H. Weiss and many others.

On May 3, 1901, J. V. W. Reynders wrote to the *Telegraph* commending the plans outlined and suggesting the raising of a fund of $5,000 for the purpose of hiring experts to make a complete survey of the needs of the city and submit a report. To show his good faith in this movement he made the first subscription to the fund. An appeal was made to the people of the city and the fund was soon raised.

At the same time Vance C. McCormick, a member of the City Council, suggested the abatement of the nuisance of Paxtang Creek, which had been a source of danger to the health of the people for many years.

A. Carson Stamm, afterwards a most enthusiastic member of the Board of Public Works, said in a letter: "The *Telegraph* is proposing to do impossible things, but those are really the things most worth doing—the things that at first blush

seem impossible. It is the truth in the history of individuals and communities that as soon as they stop doing impossible things they stagnate, disintegrate and die."

George A. Hoverter, now Mayor of Harrisburg, said, "Make improvements a public issue—let everyone do his part." He stressed in later years other large public undertakings authorized by the people.

Shortly after the fund of $5,000 was raised, (1901), a meeting was held at the Board of Trade rooms and attended by all the contributors for the purpose of discussing plans for getting expert advice. Spencer C. Gilbert was made president; A. C. Stamm, secretary, and T. T. Weirman, treasurer.

Before the end of May (1901) the City Council had approved of the plans outlined and appointed a committee to co-operate with the committee on experts previously appointed.

Soon the City of Harrisburg gave a banquet in honor of the Legislature in the Board of Trade auditorium. Congressman Marlin E. Olmsted was toastmaster. This meeting and banquet was a sort of "booster" gathering for everything relating to the improvement of the city.

The newspapers during this time carried such headlines as "Are You Helping to Boost the City?" "Harrisburg Has No Use For the Clam," "Now Watch This Hustling City Grow," etc.

During the summer and fall a campaign was carried on through illuminations in the street cars, illustrated lectures, showing the coal-laden water which the people had to use, the filthy

condition of the river front, etc. J. Horace McFarland was active in the business of the campaign publicity.

A committee known as the Harrisburg League for Municipal Improvements engaged the services of three experts—James H. Fuertes, of New York; Warren H. Manning, of Boston, and M. R. Sherrerd, of Newark, N. J. These experts made their report in the fall of 1901. It covered all of the suggestions of these experts concerning water works and drainage, parks and open spaces, streets and paving, Paxtang Creek and other matters relating to the improvement of the city.

Such, in brief, was the actual start made by Harrisburg in 1901 for making this city, with its beautiful natural surroundings, a City Beautiful and also a healthful city. Since the commencement of this work of improvement the city has expended more than $14,000,000. More than a million and a half more for other improvements has been authorized by the voters as this is written November, 1926.

The author does not know of any city of the size of Harrisburg in the entire country which made as complete a plan of improvement and then carried it out to the letter. Every step was intelligently taken.

With this era of civic improvement, carried on by the city and all of the organizations in the city, there also was commenced an era of improvement in the homes of the people. The epidemic of betterment became contagious. It not only infected the homes of the people, but it also affected every corporation in the city and its

vicinity. The Pennsylvania and Reading railways tore down the old bridges over the Susquehanna and erected the beautiful bridges which add to the marvelous view presented along the river front. Each of these new bridges cost about two and a quarter millions of dollars. New bank, office and hotel buildings have taken the place of the old. The Masons, the Odd Fellows, the Moose and other organizations of a secret and fraternal nature have erected beautiful and costly buildings. Some of the largest and most ornate church buildings in the city of all denominations have been erected since 1901.

But perhaps of more interest to the people at large are the improvements which have been made in the school facilities of the city since the commencement of this period of improvement. No finer schools can be found in any city than are the Camp Curtin, the Edison, the William Penn and the John Harris High Schools. Any city, however large it may be, could well be proud to possess such splendid public school buildings as Harrisburg has erected for the education of its children and young people during the past twenty-five years. The William Penn and John Harris High School buildings were dedicated in the same week in 1926.

The City of Harrisburg has issued a number of municipal loans for the purpose of carrying out the plans suggested by the experts who made the survey in 1901, and other purposes. These loans are as follows:—

First (1902), $1,090,000 for improvement of the water supply, the sewerage system, the construc-

tion of a dam in the Susquehanna River, parks and park improvement, and paving the intersections of streets.

Second (1906), for $400,000; for reconstruction of the Mulberry Street viaduct, extension and improvement of the sewerage system, paving of street intersections and paving of non-assessable property.

Third (1910), $641,000 for improvement of the sanitary condition of Paxtang Creek, sewers, for paving intersections of streets, an intercepting sewer along the Susquehanna River and the construction of a bridge across the Reading R. R. on Thirteenth Street.

Fourth (1914), $300,000 for sewers, bridges, footwalk on Market Street, comfort station in Market Square, apparatus for fire department, municipal asphalt repair plant, playgrounds, park improvements, etc.

Fifth (1917), $60,000 for improving fire department by purchase of motor-driven apparatus and remodeling fire houses for housing of these.

Sixth (1920), $190,000 for improving the sewers, street paving and for a municipal bathing beach.

Councilmanic loan (1921), $250,000 for purpose of rearranging Third and Walnut Streets in order that they might conform to the plan adopted by the State for Capitol Park, and for opening of Front Street, Herr to Calder Streets.

Seventh (1921-23), $800,000 for each year, or $1,600,000 of a total, to be used for the extension, improvement and enlargement of the water supply third reservoir etc.

Eighth (1923), $285,000 for building a municipal incineration plant, for sewers, paving streets, etc.

Second Councilmanic loan (1923) $35,000 for the purpose of making necessary repairs on the Mulberry Street viaduct.

Ninth (1925), $330,000 for walls at Island Park, improvement of bathing beach, opening highways, paving intersections, etc.

Tenth (1926), $300,000 for the erection of the Soldiers' and Sailors' Memorial Bridge at State Street and the Capitol Park. [In 1916 a loan of $300,000 was passed for the erection of a bridge over Paxton Creek, at Walnut Street. This amount was transferred to the Memorial Bridge fund; $300,000 was the City's part for the erection of this bridge, the State, by an appropriation, paying the balance.]

Third Councilmanic loan (1925), $104,000 for stables, garbage and ash bureau, purchase of land for water works, improving Italian Lake and Park, repairs on State Street bridge, riprap work along River Front Park and new asphalt repair shop.

Eleventh (1926), authorized but not issued, total $1,274,400, which was overwhelmingly approved by the taxpayers, providing for widening the Market Street subway under the Pennsylvania railroad ($637,400), construction of a bridge with necessary approaches on the line of Paxton Street at the intersection of Second, providing for abolition of certain grade crossings ($287,000), street paving in front of non-assessable property ($200,000), and construction of sewers ($150,000).

The author has mentioned these various details

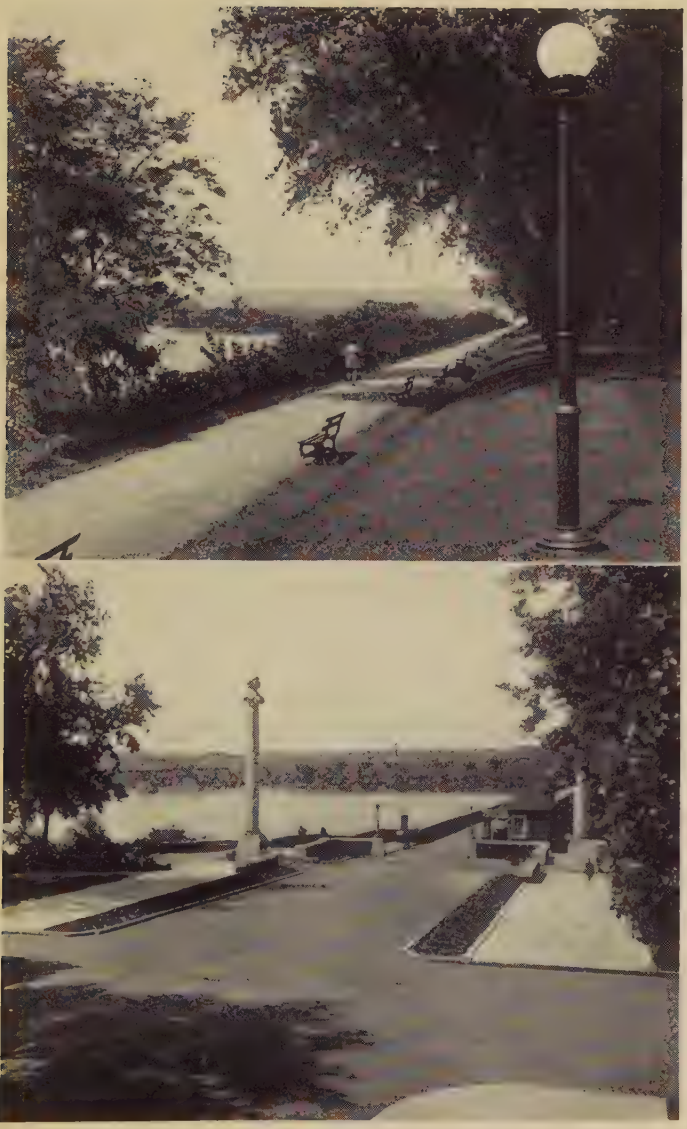
concerning the Harrisburg plans for municipal improvement and the various loans for the carrying out of these plans because they are most illuminating as to just what Harrisburg has been doing to make this capital of Pennsylvania a "City Beautiful" in every possible way. When all of the plans are fully carried out in the erection of the Memorial Bridge, the new Market Street subway, the improvement of Italian Park and Lake and other proposed works, the dream of 1901 will be fully realized. Truly, the "Harrisburg Plan" is an example for the State.

CHAPTER TWENTY-ONE

The Harrisburg of Today

IF James Le Tort, Andrew Montour, the Half King, John Harris, the Rev. John Elder, William Maclay, or any of the many others who knew Harris' Ferry and the Susquehanna Valley as intimately as we know Market Street and Capitol Hill could come back to the scenes with which they were familiar, not one of them would recognize the place.

Suppose that John Harris and his friend the "Half King," from the shores of the Ohio, should stand near the spot where the historic ferry crossed the river, and look at the scene which would be presented to their eyes—what would be their amazement at the sight? Instead of the ferry and the winding trail to the Ohio, they would see the marvelously beautiful bridges across the river; instead of the trains of pack-horses, with their burdens of merchandise, they would see long trains of freight cars, pulled by horses of steel, carrying thousands of tons of the products of industry over the glittering trails of steel which lead to every part of the country; instead of the scattered homes of a few settlers and the wigwams of the Shawnee, dotting the shores of the river, they would behold, stretching in every direction along the river front and back into what was an almost unbroken wilderness, the beautiful homes, the high office and business buildings, and on the summit of the hill back of the



River Front Park and Entrance to Market Street Bridge, 1926.

FRONT STEPS OF HARRISBURG

SCENE IN RIVER PARK

MULBERRY STREET VIADUCT.

river the stately Capitol; instead of the winding Indian trails along the Susquehanna, oft impassable because of the mud and water filled swamps, they would see the perfect highways running along a beautified river front, leading to every part of the country, and over these highways, instead of pack-horses or burdened Indians, slowly plodding along, they would see automobiles speeding and covering as much distance in an hour as they were accustomed to making in two days. And, at night, in addition to the twinkling stars, they would see the almost countless electric lights sparkling along the horizon in every direction, as brightly as the stars in the sky.

Surely, none of these men of the other days would realize that they were standing upon the ground which was once so familiar. Or, suppose that some of the children of the pioneers, who attended the little log school houses, at Paxtang and Derry, or the crude rooms set apart for education at Harris' Ferry, could come back and walk into such buildings at the Camp Curtin, the Edison, the William Penn, or the John Harris, what would they think? Perhaps the older ones, who had read the few books which they possessed, would imagine that they had seen the buildings at Oxford, or Harvard, or some other great university. They surely would not realize that they had been in a "public school."

And, again, suppose that some of the good people of Paxtang, Derry and Hanover, as well as those then living in the "great metropolis" at Harris' Ferry, could come back and go to church on Sunday, as they always did, regardless even

of Indian raids. And suppose that they should go to almost any of the churches in Harrisburg or vicinity, what would they think? Probably that they had visited one of the great cathedrals of England.

And so we might go on in our suppositions concerning the visits of these long-departed residents of the place where we now live. None of them would recognize anything, probably not even the river or the mountains.

All of these vast changes might be expressed in a mathematical formula—that the pack-horse, traveling at 25 miles a day, is to the automobile, traveling at 50 miles an hour, as the old log school house is to the William Penn or John Harris High Schools, or the old church at Paxtang is to Pine Street Church; or the tallow candle is to the electric light; or the Indian trail is to the railroad. And so on in an almost endless succession of proportionate changes from the Past to the Present.

Everything material has changed in these proportions, but the soul of man remains about the same. Material advancement and development is easy, spiritual advancement and development is the most difficult thing in the world. In the midst of all of his vast environment of change and development, man in his heart and soul changes but little. External hardships and difficulties and dangers are removed by our modern discoveries and improvements, but the internal hardships, difficulties, sorrows and dangers are just about the same with us as they were with John Harris, or

even with the Psalmist David, thousands of years ago.

"The things which are seen are temporal, but the things which are unseen are eternal" seems to be a truism of history, as well as the statement of a religious fact. Men and women love today and sorrow today and *are* today, just about as they did and were when John Harris first came to the Susquehanna, or when Abraham went out of Ur of the Chaldees.

The striving for better things in material surroundings is, however, an evidence and a token of what man is in his soul and of what he is seeking to attain. Some day he will be what he seeks to be. As he has conquered and subdued material things, as he was expected to do, so ultimately he will conquer "the things of the spirit." So, there is no use in being blue about it.

As stated in a previous chapter, relating to the burning of the old Capitol, the erection of the beautiful new Capitol was an impressive step in the making of a newer and more beautiful city. Almost as soon as this magnificent structure was finished, the people of Harrisburg began to take steps leading to the improvement of the city along every line of development.

The year 1901 really marks the birth day of the beautiful, modern city which, in twenty-five years has made such wonderful progress along the line of municipal improvement. The city of today bears as little resemblance to the overgrown town of the period before 1900 as that town did to the borough which existed in the days of John Harris II. and William Macclay. The people who lived

here during the days of the old Capitol and the "Camelback bridge" would feel almost as much strangers to the present city as would the worthy people who were living here in the years before the village had reached the dignity of a borough. Harrisburg did not begin to find herself until about the year 1901.

When Bishop Cammerhoff stopped at Harris' Ferry, in 1748, on his long journey over the snow-covered mountains to Shamokin, he found the little village thronged with Indian traders from the Ohio. At that time the only industry in the place was that which these traders represented—the carrying of merchandise to the Ohio and the bringing back of furs and peltries obtained in trade with the Indians.

If Bishop Cammerhoff and John Harris were to visit Harrisburg today, they would find it a busy industrial center, in which is made almost every article used by man, from steel and iron to silk and knitted goods, with a valuation of $218,810,400 of the products made. And instead of a hundred Indian traders, representing the total of the industrial employes, they would find an army of 28,258 men and women engaged in the 302 industries in the county. And, instead of the farms producing merely enough for the people about Harris' Ferry to live on, they would find the production of the farms, including apples, pears and peaches, worth more than $4,650,000 yearly.

Instead of the winding Indian trails, leading to the Potomac, the Ohio, the upper Susquehanna and the Delaware, these men of the Harris Ferry

days would find trails of steel and improved highways, running North, South, East and West. Where once passed the trains of pack-horses, carrying a few tons of merchandise, they would find 2,400,000 freight cars passing through one railway yard and 2,280,000 through another yard, each year, carrying millions of tons of merchandise to every part of the Nation.

When Bishop Cammerhoff stopped at the Ferry, in 1748, his visit was an event in a place through which travellers rarely passed. Today every twenty-four hours 250 passenger trains pass through the P. R. R. station, carrying about 7,000,000 passengers each year.

If Bishop Cammerhoff had remained at Harris' Ferry over Sunday and wished to go to church services, John Harris would have taken him out to Paxtang, as there was no place of worship any nearer. Today he could make his selection of a place of worship from among about 150 in the city alone, including all of the places where religious services are held.

In 1748, when John Harris wished to put his money in a bank, he had to go to Philadelphia. Today he could place it in any one of the fifteen banks in the city and help swell the $39,796,000 of deposits; or he could place it in any one of the fifteen banks outside of the city in the county and help swell the more than $50,000,000 of deposits of the county and city.

It is difficult to imagine that the "wild and dreary region of country" through which Bishop Cammerhoff reached Harris' Ferry and the unoccupied region along the shores of the Susque-

hanna, through which he passed in reaching the first human habitation at the then "Chamber's Mill," is the same beautiful farm land of the Lebanon Valley and the wonderfully beautiful and improved river front, stretching from below the "Ferry" and along the entire course of the river to Fort Hunter, and northward to Cammerhoff's destination at Sunbury.

Harrisburg still has the long line of the "Endless Mountains," the winding Susquehanna River, the sweeping valleys and the tree-covered hills of the days of John Harris. In addition it has the many works of the hands of man to make it one of the most truly beautiful cities in America. With all of its natural beauties and all of its municipal improvements, with its efficient and modern schools, its churches of every denomination, its libraries, its social and humanitarian organizations, Harrisburg is today well worthy of being the Capital of the Keystone State. And with all of its facilities of employment and long stretches of beautiful residences, large and small, added to all of these other advantages, Harrisburg is a city of homes. Today as in the days of John Harris the home is the real foundation of the State and of the Nation.

In the report of Warren H. Manning, one of the experts employed by the Municipal Improvement League in 1901, he says: "The opportunity for a great country park at Harrisburg lies to the north of the city in the tract known as Wetzel's Swamp, which includes about five hundred acres of swampy and dry land, framed in with wooded bluffs on the one side and a line of fine old willows along the canal on the other. As it stands today it is a

natural park, with beautiful passages of landscape and fine vistas over great stretches of meadow land to the distant hills beyond. It is rare, indeed, that a city can secure a property having at the outset all the elements of a park landscape, including its border planting, its groups of fine trees, with splendid individual specimens, and its woodlands, carpeted in spring with numerous wild flowers."

This Wetzel's Swamp has since become Wildwood Park, with its beautiful lake and splendid driveways. A great natural park with many fine trees—a future Harrisburg zoological garden and playground.

The author has felt, ever since he first visited this natural park, that it is one of the most beautiful parks in America and that it is not yet fully appreciated by the people of Harrisburg. The view from the "wooded bluffs" of the lake, the mountains, the sweeping valleys and the far-distant hills is one of the most fascinatingly beautiful ones he has ever seen. And a walk around the lake, over the old canal tow-path, festooned with the branches of the trees, is one of the most delightful tramps one can enjoy anywhere.

The improved river-front is seen by thousands of people every week, but the beauties of Wildwood Park are seen and enjoyed by comparatively few of the people who live in the city. Take it all in all, from every point of view, this beautiful park is one of the most attractive places in the vicinity of Harrisburg. One can walk over the winding paths, under the splendid trees and along the shore of the lake and imagine he is back in the days when

John Harris lived here. Birds of all varieties flit through the trees and it is an unusual thing for one not to see cranes, or herons, or swans and wild fowl of other sorts on the water of the lake. Harrisburg never did anything better than the purchase of Wildwood Park. It is the opinion of the publisher of this volume that it will one day be a zoological garden.

CHAPTER TWENTY-TWO

Some Historic Celebrations

HARRISBURG has a long list of historic celebrations to its credit. It is not possible to tell of all of these, but simply to select a few of them for this picture of Harrisburg. Some of these are mentioned in the chapter relating to the wars in which the city has taken a most active part; others are mentioned in the chapters relating to the dedication of the "Penn Lock" on the old canal. These celebrations, whatever the occasion of them, are all evidences of the interest of the people of the city in the events of the times and are also evidences of a real community spirit.

Celebrations for victories in war are almost as old as humanity. Every race, however primitive, or however cultured, celebrates the prowess of its heroes and the victories of its armies. Harrisburg, has, like all loyal American communities fittingly celebrated the great days in the history of the Nation, such as the Fourth of July, Memorial Day, Armistice Day and other special days as Thanksgiving. Some of these celebrations have been truly great ones, such as Perry's victory on Lake Erie, and the first Armistice Day, after the ending of the World War.

But these have all been National, rather than city celebrations. The few celebrations which the author wishes to notice in this chapter are those

staged by the people of the city for causes relating to the city rather than to the Nation.

One of the most notable celebrations within the memory of many people still living, was the centennial of the erection of Dauphin County and the founding of the City of Harrisburg, which was held September 13th to 17th, 1885.

The Dauphin County Historical Society first suggested a proper celebration of these two historic events as early as November, 1883. The following February a committee was appointed to take up the matter with the officials of the city, the county and the State. As a result of these efforts the Mayor, Cameron Wilson, of Harrisburg, on the 9th of March, sent a communication to the City Council which, after discussing the matter, selected September 13th to 17th, 1885, as the proper and most convenient time for such a celebration.

Because of the uniqueness and fine success of this celebration and because of its importance in bringing before the people of the city the history of the place in which they lived the author feels that this celebration is well worthy of being called to the attention of the people, especially the young people of Harrisburg now.

The commemorative medal, which was struck by authority of the general committee, had on one side of it an engraving of the log cabin of John Harris, and the legend, "E Feritate Cultus, pro Solitudine Multitudo" (Out of barbarism civilization for solitude a multitude). This legend is a most fitting one as it reveals that which has taken place in what was an almost unbroken wilderness

when John Harris founded the town, now grown to be a city.

The program, which was fully carried out, was as follows (This was published in the newspapers of the county):

1. The celebation of the one hundredth anniversary of the erection of the county of Dauphin and the founding of the city of Harrisburg, be fixed for Monday, September 14, 1885.

2. That the clergy of all congregations and churches in the county of Dauphin be requested to deliver commemoration sermons or discourses on Sunday, September 13, 1885.

3. That Monday, September 14, 1885, at the hour of nine o'clock in the morning of said day, it is recommended that the court house, church, public school, fire engine, factory and all other bells throughout the County of Dauphin be rung for the space of fifteen minutes and that all the schools, both public and private, or other assemblies at that time gathered together, sing "God Bless Our Native Land."

4. That the inaugural ceremonies be held at the court house and in other parts of the county to be hereafter designated, at the hour of eleven o'clock in the forenoon. And that on the evening of the same day, at 7:30 o'clock, the concluding exercises shall consist of a centenary poem, an historical address, remarks by old citizens, etc.

5. That on Tuesday, September 15, 1885, a parade of the military, Grand Army, and civic and social orders, shall take place in Harrisburg, at 10 o'clock in the forenoon of the said day.

6. That on Wednesday, September 16, 1885, at

ten o'clock in the forenoon, there shall be an industrial display and procession. That every department of industry—the farmer, the artisan, the citizens from every part of the county—be requested to participate.

7. That on Thursday, September 17, 1885, the firemen of this and adjoining cities of the State organize a display and procession, commencing at the hour of eleven o'clock of the said day.

8. That a marshal shall be chosen each day with power to designate special and other aids. Such Chief Marshal's designation to be a crimson sash; special aids, blue, and all other aids, white.

9. That an antiquarian display be held on the week of the anniversary celebration. That a room be provided for the collection and display of ancient farm implements, furniture, portraits, paintings, china, books, clothing, beds, bedding, etc., also relics of all descriptions. That a moderate fee be charged for admission, the proceeds to be turned into the funds of the treasurer. That all articles be properly insured and returned to their respective owners. That a committee of forty ladies and ten gentlemen be appointed to carry out this project. The antiquarian display to be open in Harrisburg on Wednesday, September 9, 1885, and closed Thursday, September 17, 1885.

10. That a cordial invitation be extended to the citizens of Lebanon County, which for twenty-eight years formed a part of the original County of Dauphin.

11. That a commemorative medal, with a suitable device and inscription be prepared, and to be

in three values—gold, silver and bronze. That the said medal be sold by the treasurer, or under his direction, at a reasonable advance on its cost.

The program was carried out most successfully. Great interest was shown each day by the people of the city and by the crowds which came from every part of the county.

On each day of the celebration thirteen guns were fired at six o'clock in the morning. The stores, banks, hotels and residences of the city were elaborately decorated with flags and bunting. Many arches were erected across the streets at various places, and those in front of the fire engine houses were especially beautiful.

Upwards of five thousand school children were in line on the day of the parade at the opening of the celebration. These halted when the procession reached the Dauphin County Soldiers' Monument, on State Street, where they sang "My Country 'Tis of Thee."

The Rev. Dr. William A. Harris, of Washington, D. C., a grandson of John Harris, opened the exercises at the Court House with prayer, which was followed by the entire audience repeating the Lord's Prayer.

The Hon. David Mumma, Governor Robert E. Pattison, the Hon. John W. Simonton, Mayor Simon Cameron Wilson and Judge Hiester delivered addresses at the meeting in the morning, Judge McPherson delivered an historical address in the evening. This was followed by a poem by Dr. Charles C. Bombaugh. The opening lines of this centennial ode were:

"We come with clang of bells, with songs of praise,
With waving banners, with electric blaze,
With radiant hopes, and with inspiring cheers,
To crown the memories of a hundred years."

General Cameron introduced Governor Alexander Ramsey, of Minnesota, who made an address in which he said, "I don't think any place so beautiful as your city by the banks of the Susquehanna. As an old son of your city and county I shall rejoice at anything that can be said of it. I have been away from Dauphin County for thirty-two years. When first settling in Minnesota we organized a club of old settlers and every time we meet we have a banquet."

General Simon Cameron was chairman at this meeting in the Court House. There were nearly 3,500 in the line of the parade on military day, of which number 1294 were members of the G. A. R. posts and veterans' associations of Dauphin County.

On the third day, which was given over for an industrial parade, there were 238 vehicles, 491 horses, 409 musicians (making up twenty bands) and about 5,000 men in the four divisions of the parade.

The fourth day was fireman's day. There were in the parade, made up of the firemen from every part of the county, 2, 982 men.

The antiquarian display, which was held in a rink on Chestnut Street near Fourth, was, perhaps the finest collection of relics ever gathered together in Dauphin County. Lebanon County also had a fine exhibit in this collection. The manu-

scripts and newspapers loaned by the Dauphin County Historical Society were especially interesting as was also the collection of relics loaned by A. Boyd Hamilton and the collection of Bibles loaned by Rudolph F. Kelker. Among these rare Bibles was a Latin Bible, folio in size, printed at Strasburg in 1469.

The collection of relics in Antiquarian Hall was open from September 10, 1885 to September 19, 1885. That the people of the city and county were interested in the collection is evidenced by the fact that the income from paid admissions amounted to $3,709.10.

This centennial celebration was in many respects the most notable one ever held by the city and county in commemoration of a purely local event.

Old Home Week—Another historic celebration in the recent history of Harrisburg was the "Old Home Week," held October 1-7, 1905. As the beautifully-printed invitation to this celebration stated on the first page, which contained an engraving of the old camel-back bridge and one of the then new Market Street bridges, it was "The New Harrisburg for Old Harrisburgers." The keynote of the week was the past and its memories and the present and its improvements.

The Harrisburg Board of Trade took the preliminary steps for the celebration of this "Old Home Week." On June 27, 1905, Edward Z. Gross, the mayor of the city, issued a proclamation, appointing October 1 to 7, inclusive, as the time for the celebration. A general committee, with many sub-committees, was appointed. E. J.

Stackpole, publisher of the *Telegraph,* was chairman of the general committee, and with him were associated the most prominent men and women of the city on the various sub-committees.

On Sunday, October 1, special reunion services were held in all of the churches and places of worship. Monday was ceremonial day, when Governor Pennypacker, General Horace Porter, Marlin E. Olmsted, General Thomas J. Stewart, ex-Governor William A. Stone, B. M. Nead and others delivered addresses at Reservoir Park. On Tuesday there was a military parade, made up of the National Guard, the G. A. R., and other organizations, and in the evening an old-time camp-fire by the G. A. R. in the Board of Trade auditorium. Wednesday was secret and fraternal organization day, when the various societies and orders had a big parade. Thursday was industrial day with a great procession and floats, and on Friday afternoon the Harrisburg Athletic Club furnished sports and amusements at Island Park. In the evening there was a fantastic parade, which partook of the nature of a Mardi-Gras festival.

Saturday afternoon there was a football contest between the famous Carlisle Indians and the State College teams.

The entire week was one never to be forgotten by the many former residents of the city who came back to their old home to meet with the friends of former years and to visit familiar scenes. The many public gatherings were most delightful and were all "booms" for the municipal improvements which were visualized, as well as a time of recollection of the past of the city's life and history.

Upper: Kipona scene on Susquehanna River near Walnut Street
Lower: Sunken Garden in River Park

School Children at an Island Park Track Meet.

Upper: A City Playground.
Lower: Kunkel Romper Day at Reservoir Park.

City Bath House and Bathing Beach at Island Park.

The "Old Home Week" had much to do with everything relating to the plans for the public improvements by bringing together the people of the city who were most interested in the sentiment which was then being created for the making of the new Harrisburg.

The Kipona—One of the most uniquely beautiful and distinctive celebrations in Harrisburg is a spectacular carnival held on the Susquehanna River each year. The author knows of no other city in the East which has a celebration similar to this one, which is called Kipona.

The Kipona is a "Carnival of Venice," with the waters of the Susquehanna and the picturesque shores and islands of the river as the stage setting. Like all other similar festivals in which the beauty of sparkling waters, illuminated by many colored lights; decorated canoes and floats, with the soft strains of music stealing through the air, the scene presented and the impressions made cannot be pictured in words. The entire river front from near Maclay Street to the Market Street bridge is lined with great crowds of people, who sit upon the steps along the River Parkway to see the decorated and brilliantly-lighted canoes and barges as they pass in review through the "lagoon," which is the river parade place. Several years the entire river along the course of this "lagoon" has been illuminated by huge electric searchlights, which make the scene as bright as day.

The first Kipona celebration led to the organization of the Greater Harrisburg Navy, commanded by an admiral selected each year. The long line of

decorated barges, floats and canoes pass in review before the Admiral and his staff and an inspecting committee, which awards prizes for the most unique, the most beautifully decorated floats and canoes. Various organizations and institutions, as well as the newspapers and business houses, enter into the parade with canoes and floats in competition for these prizes. Often various schools and societies have choruses of singers on their floats and barges, and these make delightful music as the various water craft float down the "lagoon" and past the reviewing stand.

The Kipona has become a Harrisburg institution, which should be made more and more a distinctively Harrisburg celebration as the years go by. No other city in the entire country has a more fitting and beautiful setting for such a water festival. With the long reaches of the broad river, dotted with islands; with the improved River Park; with the sweeping ridges of the Kittatinny Mountains along the northern horizon and the hills of the West Shore to the westward, a stage of unsurpassed beauty and grandeur is presented. Other cities may have rivers and hills about them, but Harrisburg has the winding Susquehanna, the blue ridges of the mountains, the sweeping Cumberland Valley, the distant South Mountains, the Lebanon Valley and the tree-covered hills to the eastward. All these natural features, with the always-dominant Capitol and the sky-line of splendid modern buildings, give a setting for any sort of scenic celebration which cannot be surpassed anywhere.

The plans for an annual festival on the Susque-

hanna River were first outlined at a meeting held on July 17, 1916, at which time E. J. Stackpole was elected president; E. Z. Gross, treasurer and V. Grant Forrer, secretary. As recorded in the minutes, Mr. Stackpole spoke of the beauties of the river front and of the possibilities of having an annual event on or about Labor Day of each year, similar to the "Gasparilla," at Tampa, Florida, the "Veiled Prophets," at St. Louis and the "Mardi Gras" at New Orleans. At a meeting held on July 24th, 1916, the name of the organization having the carnival in charge was adopted. This organization was called "The Greater Harrisburg Navy."

The first annual Kipona was held on September 4, 1916, and "was the largest event of the kind ever held in Harrisburg." A constitution was adopted for "The Greater Harrisburg Navy" on October 30, 1916. In this meeting it was stated that Dr. Hugh Hamilton had given the Indian name *Kipona,* meaning "bright or sparkling waters," to the annual celebration, which was to be held on the first Monday of September each year.

The Kipona of 1921 was one of the most successful and beautiful held. In the evening a most interesting and attractive historical pageant was presented, showing various scenes related to the early history of Harrisburg. Among these were the old Indian village of Paxtang, John Harris' trading house, the old Paxtang church, John Harris tied to the mulberry tree, his rescue by the friendly Indians and Washington's visit to Harrisburg in 1794.

This was followed by an illuminated boat parade and as a closing feature a beautiful display of fireworks. Always there are swimming contests, canoe races, tilting tournaments and other features.

In addition to backing these celebrations of the Kipona on the river, the Greater Harrisburg Navy suggested and carried through, with the assistance of the city, the plans for a Municipal Bathing Beach and other river improvements which have proven to be so valuable to the people of the city.

The Kipona it is urged, should be perpetuated as a Harrisburg institution, not only for the pleasure of the people of the city and the surrounding country, but also as an inspiration for the further development and adornment of the river front and river basin. It can be made a source of civic improvement as well as a unique civic institution.

CHAPTER TWENTY-THREE

Forts In and Near Harrisburg

THERE were no fortified places in Harrisburg and its vicinity previous to the Indian hostility in October, 1755. The Penn's Creek massacre, which is mentioned in the chapter relating to the bi-centennial of the church at Paxtang, and the consequent period of Indian hostility, made it necessary for the protection of the settlements along the Kittatinny or Blue Mountains to erect places of shelter and defense. There were a number of forts and stockaded houses erected along the entire mountain range from the Maryland boundary to the Delaware River. These forts were built at intervals and at strategic points, chiefly near the gaps in the mountains, through which the raiding parties of Indians came, and near the various settlements. The smaller "forts" were often simply the log houses of the settlers, around which stockades were built. Portholes were cut in the houses, and oftentimes there was an overhanging balcony near the roof, so that the defenders might shoot down upon the enemy when an attempt was made to storm the house or set it on fire. The larger forts, which were erected by the orders of the Provincial authorities, were built more strongly and in some cases, such as Fort Augusta, at Sunbury, were constructed by military engineers and were most strongly constructed as places of defense and as depots for supplies. Fort Loudon,

west of Chambersburg, and Fort Augusta, at the present Sunbury, were two of the strongest and most prominent of the "Frontier Forts" which were erected during this period. Fort Augusta and Fort Pitt, which was erected after the capture of Fort Duquesne, were the two most prominent British forts in the Province. The former guarded the Susquehanna, at the junction of the North and the West Branches, and the latter guarded the Ohio, at the junction of the Allegheny and the Monongahela.

The first fort, or stockade, which was erected on the Susquehanna after the Penn's Creek massacre, in 1755, was that built by John Harris, who turned his log house, which stood near where he now rests on Front Street. Harris, evidently, came home from the site of the Penn's Creek massacre and immediately commenced to put his house in a condition of defense, as he writes to Edward Shippen on October 29, 1755, "We expect the enemy upon us every day and the inhabitants are abandoning their plantations, being greatly discouraged at the approach of such a number of cruel savages, and no sign of assistance. * * * Andrew Montour and others at Shamokin desired me to take care—that there were forty Indians out many days and intended to burn my house and destroy myself and family. I have this day cut holes in my house, and am determined to hold out to the last extremity if I can get some men to stand by me, few of which I yet can at present, every one being in fear of their own families being cut off every hour. Such is our situation."

It can easily be imagined what fear swept over the widely scattered settlements because of the fearful massacre at Penn's Creek. Every man was afraid to leave his home and loved ones in apprehension that the same thing that happened to the LeRoy family might happen to his own.

John Harris in this same letter says: "If we should raise such a number of men immediately as will be able to take possession of some convenient place up Sasquehannah and build a Strong Fort in Spight of French or Indians, perhaps some Indians may join us, but it is Trusting to uncertainty to depend upon them in my opinion. We ought to insist upon the Indians declaring for or against us. * * * I have sent out two Indian Spies to Shamokin, they are Mohawks, and I expect they will return in a day or two."

This is the first suggestion for the erection of a "Strong Fort" on the upper Susquehanna. The suggestion was carried out in the erection of Fort Augusta in 1756.

The date which John Harris gives for the turning of his house into a "fort" is the date of his letter, October 29, 1755—just thirteen days after the massacre at Penn's Creek and four days after his own fight with the Indians at the mouth of Penn's Creek. Those thirteen days had been busy ones for brave John Harris, as he had gone to the site of the massacre, seen the burned homes of the settlers and their mutilated bodies lying about LeRoy spring, had gone on to Shamokin, where he had a number of conferences with the Indians and had then gone down the river from there and had his own fight, from which he had

to cross the Susquehanna on horseback, and had finally reached his home, where he immediately got to work turning his house into a fort.

In April 19, 1756, Edward Shippen says in a letter to Governor Morris, "John Harris has built an excellent stockade round his house which is ye only place of security that way for the provisions of ye army, he having much good cellar room, and as he has but six or seven men to guard it, if the Government would order six more men there to strengthen it, it would in my opinion be of great use to the cause, even were no provisions to be stored there at all; tho' there is no room for any scarce in Captain McKee's Fort. * * * I speak with submission, but this stockade of Harris' ought by all means to be supported, for if for want of this small addition of men above mentioned, the Indians should destroy it, the consequence would be that most of ye inhabitants within twenty miles of his house would immediately leave their plantations, the enemy can come over the hills at five miles distance from McKee's Fort."

The "McKee's Fort," mentioned in this letter and in many other places, was, without doubt, on the eastern side of the Susquehanna River, and not on the western, as the author of the article in "Frontier Forts" states. The letters of Colonel Clapham and others, as well as the facts in the case, clearly show that this fort was on the eastern shore, twenty miles above Fort Hunter, at "McKee's Half Falls."

The reason why Edward Shippen was so anxious to have the fort which John Harris had

erected fully supported so that it might not fall into the hands of the Indians, was because plans were then being made for the expedition of Colonel William Clapham to Shamokin for the erection of a fort at that place and for a connecting line of forts between it and the fort which Harris had built. If the John Harris fort should fall into the hands of the Indians, it would leave this line of forts on the Susquehanna without a base of supplies on the lower river. The expedition of Colonel Clapham built the line of forts up the Susquehanna as far as Shamokin (Sunbury) in 1756. Until the erection of Fort Hunter and Fort Halifax, this stockaded fort at McKee's was the only link in the chain which connected Fort Harris with the proposed Fort Augusta. It can easily be seen how necessary it was to hold the Fort Harris site at all hazards. Had it fallen, Fort Augusta would have been tied to nothing. The author does not think that previous historical writers have given the John Harris Fort the importance it well merits. It was not a large fort, was nothing but a stockaded house, and yet it was absolutely necessary for the success of the expedition of Colonel Clapham. McKee's Fort, also merely a stockaded house, was twenty-six miles from the fort which John Harris had built, and was too far away from the settlements to be a base of supplies or to be used as a starting point for this expedition. The fort at Hunter's Mill, afterwards called Fort Hunter, and which became a prominent base of supplies and a strong strategic point for the guarding of the pass in the mountains through which the Susquehanna

flowed, was six miles above Fort Harris and was the second link in the chain of forts connecting "the settlements" with Fort Augusta, but Fort Harris was the first link, and without it the entire chain would have been almost useless.

John Harris, in a letter to Richard Peters, November 5, 1756, says: "Here at my Fort Two Prisoners yt Came from Shamokin abt. one month agoe. Be pleased to Inform his Honour, Our Governor, that Directions may be given, how they are to be disposed of, they have been this long time confined." Harris evidently had some sort of a prison or guardhouse connected with his fort. He also says, "We had a Town Meeting Since the Murder Committed in Hanover Township, and have unanimously Agreed to Support Twenty Men in our Township, at the Mountain, there to Range and keep Guard or Watch Day and Night, for one Month, commencing from the 3rd of this Inst, when its hopeed we shall be Relieved by a Strict Militia law that will Oblige us all to Doe our Duty.

"Paxton Township has kept a Strong Guard at Our Mountain, near these Twelve Months Past, wch. has been Expensive and Fatiegueing, but much Better for us to Doe Soe than move off our familys & Effects & Ruin Ourselves."

During the year which had followed the Penn's Creek massacre, the Indians had conducted many raids into the settlements in the Cumberland Valley, and in the Great and Little Coves, killing and scalping and carrying away the settlers into captivity beyond the mountains. All of the settlements along the Conococheague had felt the

bloody hands of the savage Shawnee and Delaware, and this trail of blood and horror swept along the entire foothills of the Blue Ridge to the Delaware. The news of all of the fearful scenes which were being enacted was carried to every log house in the settlements and to every remote cabin in the wilderness. What these horrors meant is clearly shown in the letter of James Reed concerning a raid near Fort Lebanon. He says, in part, in giving an account of one single raid: "At Martin Fell's House, about a mile from the Fort, found Martin and his Wife's Sister and her Mother scalp'd, the young Woman being not quite dead, but insensible, and Stuck in the Throat as Butchers kill a Pig; she soon died, and was buried with the others. Martin's Wife, two Children, one about a Twelvemonth, the other about Seven years old, were carried off Captives." All of this fearful tragedy in one family. It can easily be seen how the news of these outrages, which were committed almost daily, filled the residents of Harris' Ferry with fear and trembling, and yet, following the example of their leader, John Harris, they remained at their post of duty, ranging along the mountains to the gap near Fort Hunter, performing this service at their own expense.

The "Town Meeting" to which John Harris refers, was probably the first "town meeting" ever held on the site of Harrisburg, and it was most certainly the first "town meeting" at which resolutions relating to war service were adopted. There is quite a contrast in the number of men then volunteering for military service (20) and

the number of men who went from Harrisburg to Camp Curtin for service in the Civil War, and the nearly 4,000 men who went into the World War service, and yet, small as the number of these first volunteers was in 1756, it represented the man power of the town, save for the "slackers" who required a "Strict Militia law" to make them do their duty. These first twenty volunteers for war service from Harrisburg surely deserve all honor for being the first of a long procession which has marched down the years of history since that time. They were not many, but they represented much.

Col. William Clapham, when at the "Camp at Armstrong's," which was afterwards called Fort Halifax, writes on June 11, 1756, "I detached Serjeant McCurdy wth. Twelve Men, to remain in garrison at Harris's, and to receive and stow carefully whatever Provisions, Stores, &c arriv'd." He also says, of the camp at Armstrong's, "As I find this far the most convenient Place on the River, between Harris's and Shamokin, for a Magazine * * * I have concluded to erect a Fort here, according to the Plan inclosd," etc. It will be seen from this letter that Colonel Clapham was making the fort at Harris' Ferry his base of supplies as he advanced up the Susquehanna to Shamokin, building the connecting forts as he advanced.

Many of the boats and canoes used by this expedition were made at Harris' Ferry. On July 1, 1756, after Fort Halifax had been erected, Col. Clapham writes to Governor Morris that he is leaving a "Serjeant's Party at Harris's, consist-

ing of twelve Men," and that he had removed "all the Stores from Harris's and McKee's to this Place." But, even after the erection of Fort Augusta, Col. Clapham was still making use of Harris' as a base of supplies for his troops, as he says in a letter to Governor Morris, August 14, 1756, "I am inform'd by the Express, That the 12 Battoes I sent on the 10th. Instant to Harris's for Flour, &c., met with much Difficulty in getting down the River to Halifax, that I am convinc'd it will be quite impracticable for them to push up before the River rises," and again, in a letter on August 17th, he says, "Yesterday I received a letter from Capt. Jemmison acquainting me that no Warlike Stores are yet arrived in Harris's from Philadelphia." All of these up-river forts were dependent upon Harris' for all of their food, ammunition and other necessary supplies.

To give a complete history of this Fort Harris would require a book. After the capture of Fort DuQuesne and the erection of Fort Pitt, in 1758, and the gradual spread of the settlements across the mountains to the Ohio, the chain of forts along the eastern side of the mountain ridges became less subject to Indian raids, as a chain of "Frontier Forts" was erected along the western frontier on the Ohio. The author hopes, however, that enough has been said about Fort Harris to show, not only the loyalty and devotion of the man who built it, but also that of the men who lived at Harris' Ferry.

Fort Hunter—Fort Hunter was situated on the eastern shore of the Susquehanna, about six miles above Harrisburg, at the mouth of Fishing Creek,

about two miles below Dauphin and a short distance above Rockville. Just exactly when this site at "Hunter's Mill" was first fortified by a stockade, it is difficult to say. It is probable that it was made a suitable place of refuge and defense about the same time that John Harris turned his house into a fort, in the autumn of 1755. The site had been previously the home of Benjamin Chambers, who removed with his brother to "Falling Springs," which afterwards became Chambersburg. One brother, Thomas, remained at the place on Fishing Creek, which was called "Chamber's" until a son-in-law of Thomas Chambers, named Hunter, inherited the mill, which afterwards became known as "Hunter's Mill." On account of its situation near the gap in the mountains, through which the Susquehanna passes, the mill occupied a most strategic point. The site is noted on the Evans map of 1755 as "Chambers" and on the Scull map of 1770 as "Hunters."

The first official order relating to the place as a military post is that which is contained in the instructions given to Captain Adam Read, January 10, 1756, in which he is ordered "to detach twenty-five of the men now at your House, to the fort at Hunter's Mill, upon Susquehanna, under the command of your Lieutenant or Officer next under yourself, or in case there be none such appointed by the government, then under command of such person as you shall appoint for the Service * * * and to cause a party of them to range the woods on or near the mountains towards Hunter's Mill; and you and they are to Continue upon this Service till further order. You are to

add to your Company out of the township of Paxton, and to make the Detachment to Hunter's Mill of twenty more men, which with those ten, are to complete 30 for that service." On January 26, 1756, Governor Morris sent instructions to Captain Read, informing him, "I have also appointed Thomas McKee to take post at or near Hunter's Mill, with thirty men; you are to continue that part of your Company stationed there upon that service till they are relieved by him, when you are to give orders for their being dismissed."

The Governor on the same date wrote a letter to James Galbraith, one of the Provincial Commissioners, in which he says, "I have also instructed Captain McKee to advise with you whether to finish the fort at Hunter's Mill, or to build a new one, and as to the place where it would be best to erect such new one. I therefore desire you will assist him in those matters, or in anything else that the King's service and the safety of the inhabitants may require."

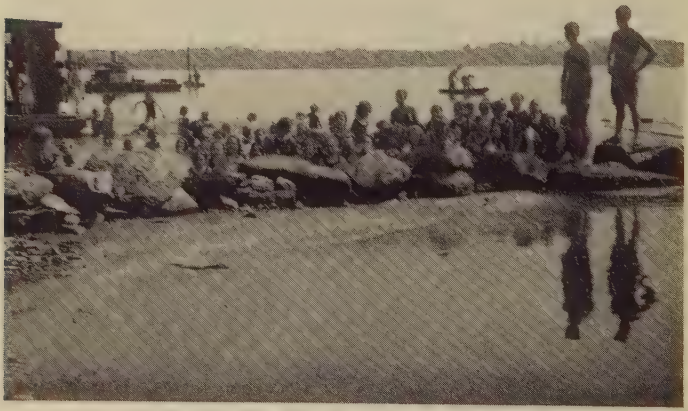
It would indicate that the site at Hunter's Mill had been occupied as a fortified place in the latter part of 1755, as in the return of the ammunition distributed, is the following: "Dec'r 9, 1755, By Thomas Forster, Esq., & Thos. McKee, at Hunter's Fort, 12½ lb. powder and 25 lb. swan shot." It is probable that Thomas McKee was in command of the people at this place previous to the arrival of the detachment from Captain Read's Company, and then, after this detachment was relieved, placed in command. A number of his letters are dated "Foart at Hunter's Mill."

When the plans were being made for the expedition of Colonel William Clapham in 1756, he was ordered by the Governor to make the fort at Hunter's Mill, or some place near it, a "Magazine of Provisions and other warlike stores" and a rendezvous for his regiment. The next day, April 8, 1756, Edward Shippen wrote a letter to the Governor, objecting to making Hunter's Mill a base of supplies and points out the advantages of Fort Harris for a magazine and store-house. Colonel Clapham's orders are not, however, countermanded.

Governor Morris wrote a letter to General Shirley, April 25th, in which he says, "Your Dispatches found me preparing to set out for the Susquehannah, where the Provincial Forces are waiting for me, in order to proceed on an Expedition *for building a Fort at Shamokin*," and on May 1, 1756, he writes, from Lancaster, "I got to this place last night, through ye rain, and propose tomorrow to proceed to Harris' Ferry, where ye Troops are assembling very fast, and will be complete in a little time."

On June 11th, when Colonel Clapham was at the "Camp at Armstrong's," he wrote, "I have stationed a Party of Twenty Four Men, under the command of Mr. Johnson, at Hunter's Fort, with orders to defend that Post and the Neighborhood, and to escort any Provisions that should come up to him up to McKee's store." At that time Major Burd was at the "Camp at McKee's Store." By that time Colonel Clapham had decided to erect a fort and magazine of supplies at "Armstrong's," as a more suitable place than Fort

Officials of the City take Possession of McCormick's Island for Park purposes.



Upper: Boys building Log House on McCormick's Island.
Lower: Bathing Beach at Seneca Street.

Two Views of Wildwood Park Lake.
(See Page 191)

Public golf course at Reservoir Park and a winter scene in same park.

Hunter. At that time there were garrisons at Harris', Hunter's and McKee's, besides the troops he had with him at Armstrong's.

(The Journal of Col. James Burd for 1756-57, while engaged in the erection of Fort Augusta, contains many references to the forts on the line to Shamokin. Archives of Pa. Second Series, II. 742-820.)

In 1757, after the arrival of Lord Loudoun in Philadelphia, it was decided to abandon and demolish Fort Hunter. Commissary Young said that the "Fort or Block-house at Hunter's was not tenable, being hastily erected, and not finished, yet the Situation was the best upon the River for every Service, as well as for the Protection of the Frontiers." The suggestion concerning the abandonment of Fort Hunter caused a storm of protest in all of the territory about Harris' Ferry. A petition was sent to the Governor by the inhabitants of Paxtang Township, objecting to this action, and the Rev. John Elder, the pastor at Paxtang, wrote a letter to Richard Peters, Secretary of the Provincial Council, dated at "Paxton, 30th. of July, 1757," pointing out the danger of such action and urging him to use his influence with the Governor to abandon Fort Halifax but to retain Fort Hunter.

That these petitions had the desired effect is revealed by the fact that Fort Hunter was strengthened in every way and a larger garrison placed there, under Captain Patterson, in the early part of 1758. Colonel James Burd states in his Journal, for February 18, 1758, "sett off for Hunter's Fort (from Fort Harris), arrived

at dark, found the Capts. Patterson & Davis here with 80 men." The next day, Sunday, Colonel Burd held a review of the troops at Fort Hunter. In his Journal of this day he states that Captain Patterson's Company had 53 men and Captain Davis' had 55 men, making a total of 108, instead of 80, as stated the day before. (The "80" is probably simply a typographical error; the error, however, appears in all of the printed copies of this Journal. The larger number is more apt to be correct, as there were two Captains and their companies at the fort).

Fort Hunter was the scene of a number of Indian raids in the fall of 1757. In a letter of Bartrem Galbreth, dated Hunter's Fort, October 1, 1757, he says: "Notwithstanding the happy situation we thought this place was in, on Captain Busse's being stationed here, we have had a man killed and scalped this Evening, within twenty rods of Hunter's Barn. We all turned out, but night coming on so soon we could make no pursuit." Captain Busse, in a letter dated the 3rd, to Governor Denny, gives an account of this same matter. He says, after mentioning other things, "But In a Short Time we Heard A Gun fire off, and Running directly to the Spot found the Dead Boddy of one William Martin, Who Went into the Woods To Pick up Chestnuts where the Indians was Lying in ambush. I ordered all the men to Run into the Woods, and we Ranged until it Grew Quite Dark. * * * There were onley 3 Indians onley Seen By Some people, Who Ware sitting Before the Dore of Mister Hunter, and they say, that all Was Don In Less than four

minutes; that same night I warned the Inhabitants to Be Upon their Guards, and In the morning, I Ranged on this side the mounton the Nixt Day." (Archives III. 277, 279.)

Captain James Patterson, who was in command at Fort Hunter in 1758, gives a rather full account of his various ranging expeditions from the fort in the early part of the year (Archives III. 332). He and his parties of rangers saw the tracks of numbers of Indians, and at one time they saw a party of twenty Indians on the other side of the Juniata, but they never had any conflict with any of these Indians, who soon vanished from view. These ranging parties traveled twenty and twenty-five miles in various directions from the fort. It can be imagined what these long tramps through the mountains meant in the month of January. These German and Scotch-Irish frontier soldiers surely had no "soft snap" in doing their duty as the guards of the frontier settlements.

The site of Fort Hunter was marked by the Pennsylvania Historical Commission, November 9, 1916, at which time Dr. T. L. Montgomery acted as chairman of the exercises. Governor Martin G. Brumbaugh and Benjamin M. Nead, Esq., of Harrisburg, made addresses. The marker is a large boulder, containing a bronze tablet with inscription. It stands on the highway, near Rockville, and about six miles north of Harrisburg.

Fort Halifax—This frontier fort, which was erected by Colonel William Clapham in 1756, was near the mouth of Armstrong's Creek, about half a mile above the present town of Halifax. Colonel

Clapham, as stated in the sketch of Fort Hunter, selected this site at "Armstrong's" as the most suitable place for the erection of a magazine and fort on the line of forts between Harris' Ferry and Shamokin. On June 20th, 1756, Colonel Clapham says in a letter to Governor Morris, "The fort at this place without a name until your honor is pleased to confer one," and on June 25, 1756, Governor Morris wrote, "The Fort at Armstrong's I would have it called Fort Halifax." Colonel Clapham wrote to the Governor on June 20th, "The Progress already made in this Fort, renders it Impracticable for me to comply with the Commissioners Desire to contract it, at which I am more surprized, as I expected every Day Orders to enlarge it, it being yet in my opinion much too small. I shall leave an officer and thirty men, with Orders to finish it when I march from hence, which will be with all possible Expedition." Colonel Clapham dates his letter of July 1st, 1756, "Fort Halifax." In this letter he informs the Governor that he is leaving Captain Miles, with thirty men, at the fort, giving him the following instructions, "You are to command a Party of 30 Men at Fort Halifax, wch. you are to finish wth. all Possible Expedition, observing not to suffer your Party to Straggle in small Numbers into the Wood, or to go any great Distances from the Fort, unless detacht as an Escort, or in Case of special Orders for that Purpose, you are to build Barracks in the Fort for your own men, and also a Store House Thirty feet by Twelve, in wich you are to carefully Lodge all Provisions, Stores, &c., belonging to the Province.

* * * you are to keep a Constant Guard and relieve it regularly, to have continually one Sentry at each Bastion, and in Case of an Attack to retreat to the Fort and Defend it to the last Extremity."

On July 5th Governor Morris wrote to Lord Loudon, or Loudoun, "Besides the Forts along the frontier of the settlements. I have now four hundred men on their march up the Susquehanna to erect a Fort at the Junction of the two main Branches of that river, which is a Post of Consequence, as one of those Branches heads in the Country of the Six Nations, and the other interlocks with the water of the Ohio, and I hourly expect to hear of their having gained a Lodgement there."

At a meeting of the officers of Col. Clapham's Regiment at Shamokin, July 13th, it is stated in the Minutes—"Present—all the Officers of Colonel Claphams Regiment, except Capt. Miles, who Commands the Garrison at Fort Halifax." The officers of the expedition were having a great deal of trouble about their pay and that of their men. Col. Clapham and Major Burd, in a letter to Governor Morris, dated at Shamokin July 18, 1756, give a history of these complaints and the danger of the whole expedition failing, unless something is done. The letter is well worth reading, as it reveals the privation and self-sacrifice of the officers and men who were building this line of forts, neglecting their work on their farms and leaving their families during the spring, summer and autumn and getting no pay from the Province (Archives II. 705-708).

Governor Morris says in a letter to Governor

Dinwiddie, of Virginia, on July 20, that a fort is now building at Shamokin "by Coll. Clapham, who has 500 Men with him." Major Burd says in his Journal of December 9, 1756, "This day I inquired into the State of the Garrison, & found 280 men here doing duty, and that no work has been done for some time; the ditch unfinished; the Picketts up; the Beef all in the store in bulk; no place provided for the flour, & the salt in Casks —the Battoes all froze up in the River, and Nine officers for duty; no Instructions given to any officer Concerning the works begun, nor do I find in my Instructions any Plan of the Fort, or orders Informing me how the works begun was intended to be finished."

The river was filled with ice, the snow was falling, and yet the men at the fort at Shamokin had to make the long journey to Fort Hunter, by horse or in batteaux, for provisions. Again and again, extra detachments had to be sent out from the fort to help the detachments over the high hill below Shamokin (Sunbury), by digging a pathway through the snow. And often the attempt to get over this great hill had to be abandoned, the detachments returned to the fort, and the next day were sent around "Shamochan Mountain."

And yet, these officers and men, lost in the great wilderness of forests, snow and ice, far from their homes, and often without sufficient provisions, had their regular religious services on Sunday and listened to two sermons, one in the morning and the other in the afternoon, by Doctor Morgan, the Chaplain of the regiment. Sometimes, during the month of January, 1757, such entries as "The

weather this day would not permitt sermon or prayers,'' occur in Burd's Journal.

And yet, during the severe cold of January, when the snow had to be dug away on the parade ground, and when the West Branch of the Susquehanna River was frozen over, such entries as this are found almost every day or two, ''No work today on account of the depth of the snow;'' and then, a few days later, ''This evening at 6 o'clock, Capt'n Jamison and Ensigne Patterson arrived here with a party of 66 horses, which carried 47 baggs of flour, weighing 7,700 lbs.'' And these officers and men had brought that train of 66 horses, with 7,700 pounds of flour, all the way from Fort Hunter. Truly, the soldiers of the World War did not ''have much'' in the way of hardship and privation over these frontier soldiers.

Too little is said or written about the heroic lives of these men, who were meeting all sorts of hardships and who were in constant danger from the most savage foes ever met with by mortal man. The glamour and the panoply of war were entirely absent in the lives of these men who served their country in the solitude and amid the hardships in these far distant frontier forts along the Susquehanna. There were no ''off days,'' when these tired and harassed officers and men could take a vacation from their ''trenches'' in ''gay Paree.''

It was one continual grind of hard work, polling barges down the ice-filled Susquehanna, driving long trains of pack-horses over the snow-covered mountains and valleys, cutting firewood in the

forests, infested by savage Red Men, who every now and then would *get* one of them, living on food which a modern soldier would regard with contempt, and always filled with fear for the loved ones left behind in the log cabins along the foothills of the mountains. Such were the lives which these men lived from the day of their enlistment to the day of their discharge. And, there was no moral support back of them in the Provincial Government, which regarded them with almost the same contempt as they regarded the Indians; there was no Red Cross on the field to look after them when they were sick or wounded, or to look after the loved ones who had been left in widely separated cabins at home; there were no "drives" of any sort to help them get the things which they sorely needed, and when many of them died they were buried out in the trackless wilderness and today rest in unknown and unmarked graves.

A grateful Nation should pay these heroes of this first war of our history, who laid the foundation for the brave manhood of all following wars, the tribute which they so well merit. Without them, and without their traditions and their fitness for the American Revolution, this Nation could not have been born.

The author has often dreamed of a monument, massive and beautiful, here, somewhere in the Susquehanna Valley, to the "Frontier Men and Women of Pennsylvania," to be an inspiration to the young men and women of today, who enjoy the rich inheritance of noble, self-sacrificing, heroic manhood and womanhood, which these pioneers of Pennsylvania left to them, in addition

to the beautiful land which they won from savagery for them.

Here, at Harrisburg, at the head of the Cumberland Valley, on the beautiful Susquehanna, at the foothills of the Kittatinny Mountains, through which ran the trails to the West, is where such a monument should be erected, as a tribute of gratitude to these men and women, and as a constant inspiration to better living and nobler lives. The men or women who care little for their ancestry will care less for their posterity. The man or woman who is loyal to the past will be loyal to the present and to the future. Nations die only when the men and women constituting them are ignorant of the nation's history, and uninspired by its traditions. When a man forgets his childhood he is ready to die, or he ought to die. But when a nation forgets its childhood it dies. There are no exceptions to this law.

The soldiers of the Twenty-eighth Division from Harrisburg and the State of Pennsylvania fought in the World War as they did because they had behind them this background of the past. The progeny of bulldogs, evolution or no evolution, are never sheep.

Fort McKee—While this fort is not within the limits of Dauphin County, yet it is so frequently associated with the chain of forts from Harris' to Shamokin, in the chain which Colonel William Clapham built in 1756, that a slight sketch of it should be given. Why the writer of the article on this fort in "Frontier Forts" places it on the western shore of the Susquehanna, the author of this note has never been able to dis-

cover. McKee's house and store, even according to the Lewis Evans map of 1755 and the Scull map of 1770, are both placed on the eastern shore of the river near the "Falls." The McKee who built his trading-house at this place was Thomas McKee, a famous Indian trader, who traded at Shamokin at an early date. He afterwards became Captain Thomas McKee, frequently mentioned as the commander at Fort Hunter.

The Journal of Bishop Cammerhoff, who travelled to Shamokin in January, 1748, gives most interesting and valuable information about the territory between Harris' Ferry and Shamokin, as this region was in that year. He says, "We found a large company of traders at Harris's; one of whom had just returned from an attempt to reach the Allegheny country. * * * On making enquiry about the course of the path that leads to Shamokin, we were told to follow a trail left in the snow by a party of Indians, who had a few days ago come down to the mill above the ferry." Cammerhoff and his party left Harris' Ferry on January 11, 1848, travelling along the river and at 9 A. M. they reached "Chambers' Mill, at the mouth of Fishing Creek, seven miles above the ferry." This was the site of the later "Hunter's Mill" and Fort Hunter. They journeyed onward and, "We next forded Powell's Creek and about a mile above the point where we again struck the Susquehanna, came to the house of a trader—Armstrong by name. We were now eighteen miles from Harris' Ferry. The trader bid us welcome and showed us much kindness

during our stay." This was at "Armstrong's," where Fort Halifax was erected in 1756.

We read they afterwards crossed the Wiconisco, and after they had crossed this, they came to a house where they halted. His host, whose name he does not mention, told him that on the western shore of the river, opposite his house, the "great path to the Allegheny Country" began. As they went forward they overtook two Indian women, who lived fifty miles above Shamokin, and who where returning home after being at Chambers' Mill" (Hunter's Mill). In the afternoon they crossed "Benigna's Creek" (the Mahantango), by the aid of a family living on the opposite side of the creek. He then says, "Being now but three miles from Captain Thomas McKee's, we determined to press on, and took the path over the hills."

On January 13, after a cold night, spent with the family mentioned, and when suffering from the weather, "At nine o'clock we reached Thomas McKee's, the last white settlement on the river below Shamokin. McKee holds a captain's commission under the government, is an extensive Indian trader, bears a good name among them, and drives a brisk trade with the Allegheny Country. His wife, who was brought up among the Indians, speaks but little English. They received us with much hospitality and kindness." They stayed with the McKee family for some time and then went forward, and "at three in the afternoon reached Mahanoy Creek, up which we rode to a ford described to us by McKee." This Journal gives the site of McKees as three miles

beyond the fording of Mahantango Creek, which would locate it not far from the present Georgetown.

Every other Journal and map, commencing with this Journal of 1748 to the Evans map of 1755 places "McKee's" on the eastern shore of the Susquehanna, and not one of them on the western shore. This Journal of Bishop Cammerhoff is one of the most valuable documents of this early period in existence, concerning the Susquehanna River territory between Harris' Ferry and Shamokin. It was re-printed in the "Pennsylvania Magazine of History" in 1905.

"McKee's Store" to which Colonel Clapham refers in his letter from "Armstrong's Camp," was not the site of "Fort McKee," or "McKee's." The "Store" was nearly opposite the mouth of the Juniata, above Fort Hunter. Col. Clapham marched from "McKee's Store" to Halifax, or Armstrong's.

Manada Fort—This fort was situated to the southeast of Manada Gap in the Kittatinny, or Blue Mountains, about twelve miles from Fort Hunter. Its purpose, like that of all the other forts along the frontier, after the commencement of the period of Indian hostility in 1755, was to guard the pass through the mountains, through which the raiding Indians would come in their attacks upon the settlements.

There are numerous references to this fort in the second volume of the Pennsylvania Archives. The soldiers stationed at Fort Hunter ranged along the mountains to this fort, and those stationed at Fort Manada ranged along the moun-

tains to Fort Swatara, thus covering about twenty-five miles along the frontier. Nearly every Indian raid into the Susquehanna and Cumberland Valleys came through one of these gaps in the mountains, through which the old trails ran.

In the instructions given to Adam Read, January 26, 1756, it is stated, "Having appointed Capt. Frederick Smith to take post with an Independent Company at the Gap where Swehatara passes the Mountains, and to station a detachment of his Company at Monaday, there will be no necessity of your Continuing Longer upon Guard in that part of the Frontier," etc.

And in the orders to Captain Frederick Smith, it is stated, "You are to Leave at Swehatara a part of your Company, sufficient to maintain that post under one of your officers, and with the remainder of your Company, you are to Proceed to the gap where the River Monaday passes the Mountains, and either take possession and strengthen the Stuccado already erected there, or erect a new one as you shall Judge best, and then you are to return to the fort at Swehatara, which you are to make your headquarters, leaving twenty men under the Command of a commissioned Officer at the fort at Monaday, and relieving them from time to time, in part or in whole as you shall think proper."

The instructions to James Galbreath, January 26, read, "I have appointed Thomas McKee a Captain, and ordered him to raise thirty men in the pay of the Province, for the Protection of the Northern frontiers of Lancaster County from Sasquehana to Monaday, and have given him full in-

structions for his government in the execution of that trust * * *. I have ordered Capt. Smith, with a Company from Chester County to take post at the Gap at Swehatara, and to station a detachment of his men at Monaday, either in the Stockades already built there, or to erect such others as he may Judge best; but he is a stranger in that part of the country, I must desire you will assist him with your advice, not only as to the most advantageous situations for the forts, in case it should be resolved to erect new ones," etc.

In the orders and instructions to Thomas McKee, it is stated, "With these Instructions you will receive a commission appointing you a Captain of a Company, to be raised in the pay of this Province, which Company is to consist of twenty-eight men and two sergeants, besides yourself and your Lieut. * * * As soon as your Company is completed & muster'd, you are to march to a place called Hunter's Mill, upon the River Sasquehannah, and Either compleat the fort already begun there or build another at such other convenient place as James Gilbreath, Esqr. shall advise, who is requested to go with you for that purpose; and in case it should be thought necessary to erect a new fort, you are to build it of the form and dimensions herewith given you."

These communications show that the entire system of forts along the mountains have an interlacing history, as they were all but parts of a chain reaching from Fort Harris to Fort Augusta and from Fort Hunter, along the mountains to Fort Swatara, and thence on to the Delaware.

Conrad Weiser, the famous interpreter at previous Indian treaties, who had been commissioned as a Colonel in the Provincial service, in a letter written July 11, 1756, says, "Nine men are to stay constantly at Manity Fort, and Six men to range Eastward from Manity towards Swataro, and Six men to range westward towards Susquehannah: Each Party so farr that they may reach their Fort again before Night."

But, with all of these forts along the mountains and with rangers almost constantly out, the Indians were able to steal through the passes and carry on their savage warfare. James Galbreath writes from Derry on August 9, 1756, to Edward Shippen, "There is nothing but Bade nuse Every day the Last week; there wase two Soldiers kild and one wounded about two miles from Monaday Fort, and two of the garde that Escorted the battoe were Kild, and we may Expeck nothing but such daily, if there is not a stope put to these savages; we shall be all broke in these parts, people are going off daly from these parts, and Leaving almost there all behind them." In a letter to Governor Hamilton he says, after telling of the same incident, "the name or sight of an Indian maks allmost all mankind in these parts to trimble, there Barbarity is so cruel where they are masters, for by all apperance the Devall Commitans, God permits, and the French pays, and by this the Back parts, by all apparance, will be Laid west by flight, with what is gon and what is agoing, more Espesaly Cumberland County."

Adam Read, in a letter to Edward Shippen, gives an account of this same attack by the In-

dians, but locates it at "Brown's forth" (fort). "Brown's Fort" was one of the line of stockaded houses, on the road between Fort Manada and Fort Swatara, about one and a half miles from Manada. There were other Indian raids made into this region during the period of hostility.

Fort Swatara—This fort was the third of the forts erected in the chain along the mountains, northeast of the Susquehanna—Fort Hunter, Fort Manada and Fort Swatara being a section, with Fort Manada in the center of the path of the rangers. Fort Swatara was situated about twelve miles east of Fort Manada at the entrance of the Swatara Gap in the mountains, through which Swatara Creek passes as it runs southward to the Susquehanna. This gap is frequently mentioned in the early travels of the Moravian missionaries and others who passed through it, over the trail to Shamokin and elsewhere. The name given in these Journals and also in the Archives is Tolheo, Tolkeo, Tolehaio, Tolheo, etc., which was corrupted to "The Hole." In January, 1756, Captain Christian Busse was ordered "with a company of fifty men in the pay of this Province, to proceed to the Gap at Tolihaio, and there to erect a stoccado fort of the form and dimensions given him, and to take posts there, and range the woods from that fort westwards towards Swehataro and eastward towards a stoccado to be built by Capt. Morgan, about halfway between the said fort and Fort Lebanon."—"I have ordered Capt. Jacob Morgan, who is posted at a fort in the forks of Schuylkill, called Fort Lebanon, to leave twenty men in that fort,

View of the mountains, the Susquehanna River and Road at Wildwood Park.
(See Page 191)

Wildwood Park Scenes—Winter and Summer.
(See Page 191)

Upper: City Filter Plant, Island Park.
Lower: McKinley Funeral Train crossing River at Harrisburg.

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and proceed with the remaining thirty to some convenient place about half-way between that fort and Fort ———— at Tolihaio, and there to erect a stoccado of about forty foot square."

The name of the fort is left blank, as a name had not then been given to it. The fort which was erected half-way between Fort Lebanon and Fort Swatara was Fort Northkill.

The "Journal of 1754," printed in Vol. II. of the Archives, gives quite a good deal of information of the events along this line of forts, and of the officers stationed at them. The date of the Journal, "1754," however, is entirely incorrect, as the events noted in it belong to 1757, from June 11th to August 22nd, as there was no Indian hostility or frontier forts in 1754. All of the officers mentioned belong to the years 1756-57, when these forts were erected.

Colonel James Burd, who had been at Fort Augusta in 1756-57, made a tour of inspection of the line of frontier forts in 1758. This tour covered the line from the Susquehanna to the Delaware. He went to Fort Hunter, where he found Capts. Patterson and Davis with 80 men. On the 18th of February, Lieutenants Broadhead and Patterson and Commissary Galbreth with twenty men were at Fort Harris.

The entry for February 19th reads, in part, "This day at 11 A. M. marched for Fort Swettarrow, got to Crawfords, 14 miles from Hunter's. Here I stay all night, it rain'd hard; the Country is thick settled this march along the blue mountains & very fine Plantations.—"this day it rained much got to Fort Swettarrow at

4 P. M.—found Captn. Lieut. Allen and 38 men here per report; this is 11 miles from Crawford's."

On Tuesday, the 21st of February, Colonel Burd, in accordance with his promise, held a conference with the country people. He says, "This day at 12 M. D. the Country people came here, I promise them to to station an officer & 25 men at Robertson's mill, this mill is situate in the Center between the Forts Swettarrow & Hunter, this gave the People Content." This record should settle any dispute as to the location of the Fort Robinson, as the mill was later called. Swatara was 11 miles from Crawford's and Crawford's was 14 miles from Fort Hunter. Midway between would be about where Manada Creek cuts through the mountain. Robinson's Mill was in this gap in the mountains. Here on the western bank of the Manada Creek, at the entrance to the gap, Fort Robinson was built. Fort Manada was some distance away from the gap, south of Robinson's Mill.

On the 22nd of February, when at Fort Henry, Colonel Burd "Ordered Ensigne Craighead with 18 men of this Garrison to march tomorrow morning to Fort Swettarrow, and there to apply to Captn. Allen and to receive from him 7 men, & with his party of 25 men to march from thence to Robertson's mill, and there to take Post, to orde from thence a Sergt. Corporall and 8 men to the house of Adam Read, Esqr., & to Employ his whole party in Continuall ranging to Cover these Frontiers; This I found myself under a Necessity of doing, otherwise severall Townships

here would be Evacuated in a few days'' (Arch. III. 352-357).

There were several of the farm houses south of Fort Manada which were used as places of refuge. These houses were probably stockaded and contained loopholes for rifles. Among the two most prominent of these were, as they were called, Fort Read (or Reed) and Fort Brown. Adam Read was a Justice of the Peace. His home stood about 4 miles south of Fort Swatara, near ''Read's Creek,'' on a road which runs from the Jonestown road. These various block-houses were in the more thickly settled part of the region south of Fort Swatara and Fort Manada, and were used by the settlers as places of refuge during the Indian raids. The larger official forts guarded the mountain passes. But, even with these forts at these various mountain gaps, and with soldiers out ranging between these points, small bands of Indians would steal past the forts and make attacks upon the houses of the settlers.

Many Indian atrocities were committed south of Manada Gap in the summer of 1757. The Archives contain many accounts of these outrages. In one case, a son of Thomas McGuire, when he was bringing some cows from a field, a short distance from his home, was pursued by two Indians, whom he narrowly escaped. A son of Leonard Long, while plowing in a field, was killed and scalped. A short distance away from him, a son of Leonard Miller was also plowing. He was captured and carried away. Many other similar atrocities were committed in the neighborhood of these settlements during this fearful

summer of 1757. Volumes two and three of the First Series of the Archives contain many accounts of these outrages by the Indians, who seemed to take a particular delight in showing their prowess in getting through the line of forts to the homes of the frontier settlements towards Swatara Creek.

Fortunately, the settlement at Harris' Ferry was so far within the line of forts and settlements that, while there were frequent scares, especially in the vicinity of Paxtang, the Indians did not venture to get so far away from the mountain passes and trails in the mountains.

Fort Washington, on the hills of the western shore of the Susquehanna, was erected during the Civil War, when the city of Harrisburg was threatened by the Confederate Army. This fort is mentioned in the chapter relating to the wars in which Harrisburg took part (Chapter XVIII).

It its interesting to read the histories of the forts from the Susquehanna to the southern boundary of the State, which were erected in 1756-1757, but these forts are not related directly with a sketch of Harrisburg, and cannot be mentioned in this book.

CHAPTER TWENTY-FOUR

Indian Place Names Associated With Harrisburg

THERE are not a great many Indian names associated with the territory in and about Harrisburg. The few names which are still applied to various physical features and places are, however, quite historic and beautiful. The most prominent of these names are the following:

Kittatinny. The Indian name of the mountain ridge which crosses the horizon from the northeast to the southwest is Kittatinny. It is also called the North Mountain and the Blue Ridge. The Indian name is a compound of "kit," meaning "great," and "attin," meaning "hills or mountains," and is from the Delaware language. The Iroquois name for the same mountains was Tyannutasacta, meaning "endless hills." This name and also the Delaware name, in the corrupt form of "Kekkachtannin," are both used in the deed of sale in 1736. This mountain ridge occupied a prominent place in all of the treaties relating to the sale of the lands by the Indians, and it also occupied a most important part in all of the early history relating to the period of the French and Indian War.

Susquehanna. Many derivations and meanings have been given to this beautiful river, which flows along the western boundary of the county and city. A number of the meanings given by various writers are, however, translations of the

names of the river as given by Indians of other linguistic groups. Morgan says that the river was called Ga-wa-no-wa-na-neh by the Seneca, meaning the "great island river." The common name of Susquehanna is a corruption of the compounds Sisku, meaning "roily," and hanna, meaning "river." And this name is a most significant one from its source to its mouth. The Delaware word "hanna" is used in many compound names in the State, such as Toby-hanna, Loyal-hanna, etc.

Juniata. The name of this beautiful tributary of the Susquehanna is a corruption of Tyunayate, meaning "projecting rock," and the name is said to have been applied to a "standing stone" to which the Indians paid reverence. It is barely possible that the unidentified tribe which lived along the Juniata Valley applied this name, in the first place, to the "standing stone" which formerly stood within the limits of the present Huntingdon, which was formerly called Standing Stone. Juniata is one of the few Indian names of Iroquois origin in this part of Pennsylvania. It is supposed that the unidentified tribe, once living in the valley, was of Iroquoian stock. This tribe had entirely passed away before the valley was occupied by the historic Delaware and Shawnee. The name is one of the oldest and one of the most beautiful Indian names in the central part of the State.

Wiconisco. The name of this creek in Dauphin County is a corruption of "wik," meaning a "house," and "nisassisku," meaning "wet or muddy." The name was probably first given to

some Indian camp or "wik," which was in a wet or muddy location.

Swatara. The author has never been able to find a satisfactory origin or significance of this name.

Yellow Breeches. The author gives the common name of this creek, just across the river, because the Indian name of Callapatsink, meaning "the place where it returns," would not identify it to many people, who have never heard the Indian name of this beautiful little stream. The name was probably first applied to some place in the stream where it made a turn backward in the same genereal direction in which it had been flowing.

Conodoguinet. This name has many spellings, like all other corruptions of Indian names. Heckewelder says that this name is corrupted from "Gunnipduckhannet," meaning "a long way nothing but bends," from guneu, "long" and p'tukhanne." As the Delaware "Hanna" means stream or river, a more appropriate translation would be "the stream of long bends," or "the long bend stream."

Paxtang. This name which has been the subject of much discussion, is evidently derived from the Delaware "peekstang," meaning the "place of springs or standing water." The name of the former tributary of the present Paxton creek was "Spring creek," and "the place of springs or standing water" was, and is, quite descriptive of the creek in Paxtang Park. The name was formerly applied to all of the region about the mouth of the creek, as well as the creek itself.

This same fact is true of many Indian place names. "At Allegheny" meant where the old Indian trail reached the Allegheny River, at Shannopin's Town, and also the river itself. "At Shamokin" referred to all of the territory in and about the present Sunbury and Northumberland, as well as to the Indian village at Sunbury. "At Paxtang" referred to the Indian village at the mouth of the creek, and also to the territory along the creek and also along the Susquehanna River. The author has made a long list of all of the forms of this name from the earliest one recorded, "Peixtan" (1707) to the last form of Paxton, and is convinced that the proper form is that which is still used by the town of Paxtang.

Conestoga. The name "Conestoga Hills" was used on the early maps as the name of the line of hills between Lancaster and Dauphin Counties. The name Conestoga, which once belonged to the village near Lancaster, was popularized in "Conestoga wagons" and 'Stogie, in Pittsburgh 'stogies," which was still more corrupted to "toby." Both the wagon and the 'stogie were first made in Lancaster County. The name "Conestoga" is a corruption of the name of the Iroquoian tribe known as Susquehannocks, Kanastoge, meaning "at the place of the immersed pole." The French writers call this tribe the Andaste. It is rather strange that the Iroquois name of Kanastoge should be one of the few Indian names which has been corrupted so little from its original form. Kanastoge and Conestoga are not far away from each other. Swatara and Sweet Arroe are about as widely separated

as corruption can possibly make them. The German and Scotch-Irish pioneers had a hard time writing Indian names. The name Conococheague was given such names as Conegogig Kaneghuigik, Conogogee, Conegogig and so on in an almost limitless combination of sounds as the name struck the ears of German, Irishman, Englishman and Frenchman. Kaneghuigik is fortunnately French and not Scotch-Irish, but it might just as well be Russian, so far as it approaches the Indian in sound.

APPENDIX I

Address at the Bi-Centennial of the Paxtang (Paxton) Presbyterian Church (1926)

[The author adds the address delivered at the bi-centennial of the Paxtang Presbyterian Church, at the request of the publisher and many people who heard it, as well as by many who did not hear it. It is added to the sketch of Harrisburg because it was the first church of any denomination erected near Harris' Ferry, and was the "Mother Church" of all of the Presbyterian congregations in Harrisburg and in the Cumberland Valley, so far as its time of erection is concerned. It must be remembered that the Scotch-Irish and the German people who first settled within the limits of Dauphin County intermarried to such an extent that many of the descendants of the early German families are also descendants, in an equal way, of the Scotch-Irish, so that many families having German names are members of the Scotch-Irish Society. The early German young men seemed to be much inclined to marry the daughters of the Scotch-Irish settlers, and it is small wonder that they did so. The resulting mixture of these strains of blood produced a race which made the Lebanon and Cumberland Valleys, as well as other parts of the State, the rich and prosperous places which they are.]

The speaker must humbly confess that he has a feeling of utter inadequacy, as he attempts to

present the right kind of a picture of what this hallowed spot really means, and to give the impression of that picture which he most desires.

To give a dry historical address, containing many dates and names, taken from the archives of the State and Church, might be the truly proper and scientific thing to do. But the speaker realizes that mere facts and figures are not inspirational to the hearer. Therefore, rather than be considered scientific, as a historian, I desire most of all to present a picture, showing what this place really means. You may forget the dates and the names, and even the facts, but I sincerely hope that the picture and its impression may remain with you, as a memory and as an inspiration.

The speaker, therefore, when he attempts to give a historical address, giving a sketch of the birth and life of the Paxtang Presbyterian Church, feels that he would far rather be a poet or an artist than be a mere narrator of facts, so that he might paint a picture in words or in colors, rather than tell a simple story of this historic church.

The history of this church is an epic drama of Presbyterianism in the Susquehanna and Cumberland Valleys. In order to fully understand the history of this church and to picture the setting in which it was born, we must know something of the causes which led these Presbyterians into what was then a wilderness of unbroken forests sweeping westward over the mountain ridges to the waters of the Ohio.

When the Almighty Maker of all history wished to found a nation consecrated to the worship of

the One God, He led the children of Israel out of Egypt, the greatest empire of its day, into the Land of Promise in Caanan. When the fulness of time had come for the founding a nation upon the principles and teachings of Jesus as to man's rights and duties in a civil government he led the Presbyterians of Scotland and Ireland out of the greatest empire of the age into the Land of Promise in the Province of Pennsylvania.

The causes which led the Israelites out of Egypt and the causes which led the Presbyterians out of Scotland and Ireland were the same—persecution and religious tyranny. In the one case the tyranny led to slavery of body, and in the other case to slavery of mind and soul. In both cases alike these objects were accomplished through bitter persecution.

But, one thing we must bear in mind, oppression and persecution of a race does not always lead to the same results which were reached by the Israelites, the Scotch-Irish, the Huguenots, the Quakers and other persecuted peoples. Other persecuted and enslaved races have disappeared in the rubbish heaps of human evolution and history. There must be the vital, resisting, overcoming elements in the race which is persecuted and oppressed in order to make possible its survival and dominance amid the strifes of a world at war. And these elements are not created or evolved in a day. Think of the long years which passed by after Abram left Ur of the Chaldees, and of the long series of events which took place before Joshua finally took possession of the Land of Promise, in which he laid the foundation of

a race which was to be God's instrument for blessing all of the races and nations of the earth. To a certain extent, at least, we all know something of the making of the Israelite, but few of us really appreciate the making of the Scotch-Irish Presbyterian, who set up in America, and chiefly in Pennsylvania, a type of civil and ecclesiastical government which is unique in the annals of history.

In order to understand the men who came into the wilderness of Pennsylvania, who founded the churches at Donegal, Paxtang, Derry, Rocky Springs, and then, beyond the mountain ridges, the churches at Mount Pleasant, Laurel Hill, Tyrone, Cross Creek, and so on in an unbroken chain to the Pacific Ocean, we must know how God made them what they were. The highly developed flowers or fruits which have been produced by such experimenters as Burbank are but trivial things when compared with the races which are produced by the Great Experimenter, to use a human expression, who is working with the mingling of various strains of blood to produce a race fit to accomplish His purpose in human history.

Who were the men who settled here at Paxtang? Scotch-Irish Presbyterians, in the main, you reply. But who were the Scotch-Irish Presbyterians? Scotchmen who were transplanted in Ulster. But that is no explanation as to why the Scotch-Irishman was, and still is, different from the Scotchman and from the Irishman.

My collaborator in the recently published History of Pennsylvania, Mr. Fitzgerald, the

Irish historian, says, in brief, that there is no such race as the Scotch-Irish; that the Scots who migrated to Scotland went from Ireland, which was called Scotia, and that the name Scotland, in the language of medieval times, meant "the land of the Irish." The Latin name of Scotland in medieval times was "Scotia Minor," or "Lesser Ireland." He then says, "The Scotchman is not an Anglo-Saxon but a Celt or Gael. Scotland is historically as much of an Irish province as Leinster."

These are ethnological facts, but they do not account for the race which we in America call the Scotch-Irish. The people who came to Pennsylvania, and who became the Scotch-Irish of American history, came from Ulster, and would be properly called Ulstermen when they came here. But, who were the Ulstermen?

The 16th of April, 1605, as Dr. MacIntosh truly says, was "one of the greatest facts in history," in that it marked the day of the Great Charter and the Plantation of Ulster. And he further says, "But it is a bright and a sunny day of middle May which is in many respects the still greater day, for that May day was the landing of the Lowlanders to restore Ulster and largely remake history."

Who were these Lowlanders who landed in desolated Ulster on that May day in 1605? They were the rich results of a combination of many strains of blood, added to that of the Scotchman who had come from Scotia Major, or Ireland. To the Gaelic blood there had been added that of the Briton, the Norman, the Saxon and the Dane,

in order to produce the type which fought at Bannockburn, Derry and King's Mountain, and which later fought along the war-harred frontiers of Pennsylvania, at Saratoga and on countless other battlefields of Europe and America.

As a writer says, "He is the man with the blood of the sea-rover mixed with that of the home man; with the blood of the borderer and the soldier, mixed with that of the scholar and thinker; with the blood of the trader and farmer, mixed with that of the statesman and lawyer."

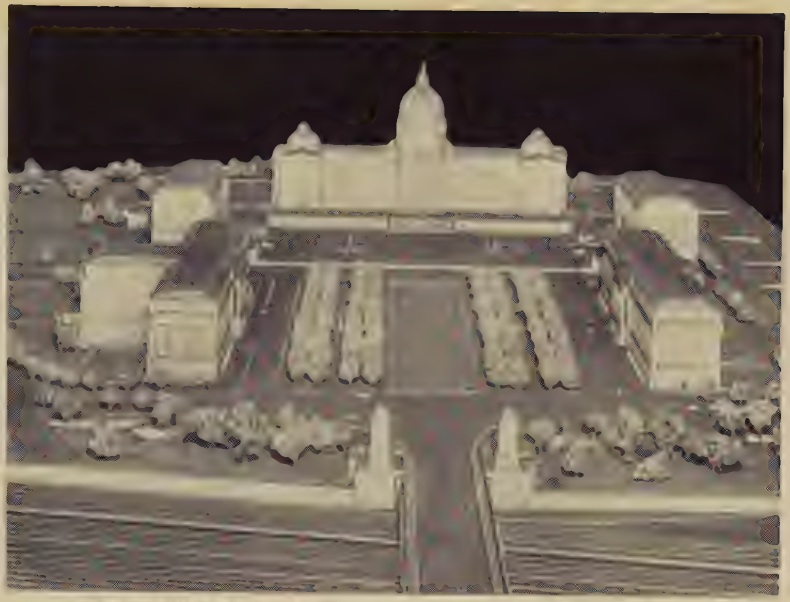
Such was the transplanted Lowlander when he started to restore the desolated land of Ulster, which, according to the records of the time, was almost a desert, containing a few cabins, roofless churches, ruined stone walls and the stump of an old castle. This barren wilderness the Ulsterman made to blossom as the rose. The native Irish were held in contempt. To the Ulsterman, the "redshanks" of the "wild Earl" of Tyrone were much the same as the "redskins" and "injuns" which the later transplanted Scotch-Irishman found in the forests along the Susquehanna. He did not intermarry with these native Celts, any more than did his sons and daughters with the American Indians. The Ulsterman and the native Irishman were enemies, hence the continual border wars and bitter strife, which prepared the Ulsterman for the part which he was to play in his new home on the other side of the ocean.

But, while living in this planting ground in Ulster, he had added to the strain of blood in his veins, the blood of the Puritan, from England;

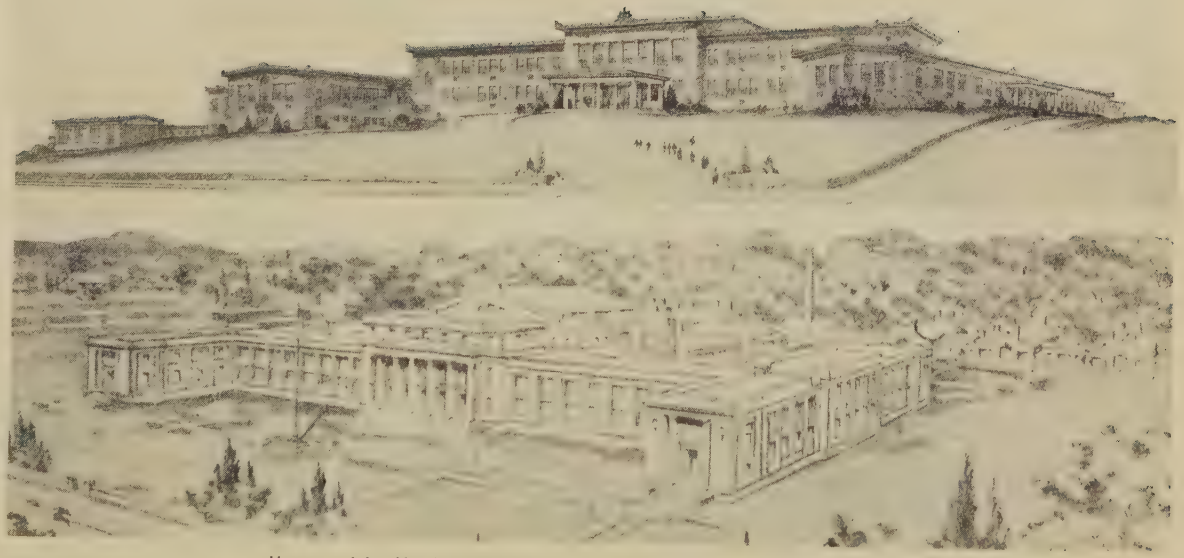
the Huguenot, from France, and the refugee from Holland. Then came the trying out time, when the star chambers of Wentworth, the persecuting bishops and ecclesiastical commissions commenced their work in 1633—these continued and grew more and more bitter until 1704, when the imposition of the sacramental test of Archbishop Laud and the English tyrants made life in Ulster impossible for these people.

"It soon became evident that Presbyterians were as much beyond 'the pale' as Catholics. The English Established Church was to be the only one tolerated in Ireland, and Presbyterians found themselves 'shut out by law from all civil, military and municipal offices.' Furthermore, Scotch settlers in Ulster, after a while, after they had held land for thirty-one years, found themselves evicted by the landed gentry, who thereafter exacted such high rentals that life in Ulster became well nigh impossible for the tenant."

Vexed with suits, forbidden to educate their children in their faith, marriages by their ministers declared illegal, persecuted, bodily punishment inflicted upon them because they would not conform, their homes burned and even their dead refused burial—the Hour of God had arrived for another day in human history, and Down, Antrim, Armagh and Derry were emptied of their Protestant inhabitants in the first half of the XVIII Century, as these Ulstermen left the homes they had builded and the country they had saved, to cross the ocean and enter the wilderness of Pennsylvania and to wait until the hour had struck for the ushering in of a new nation.



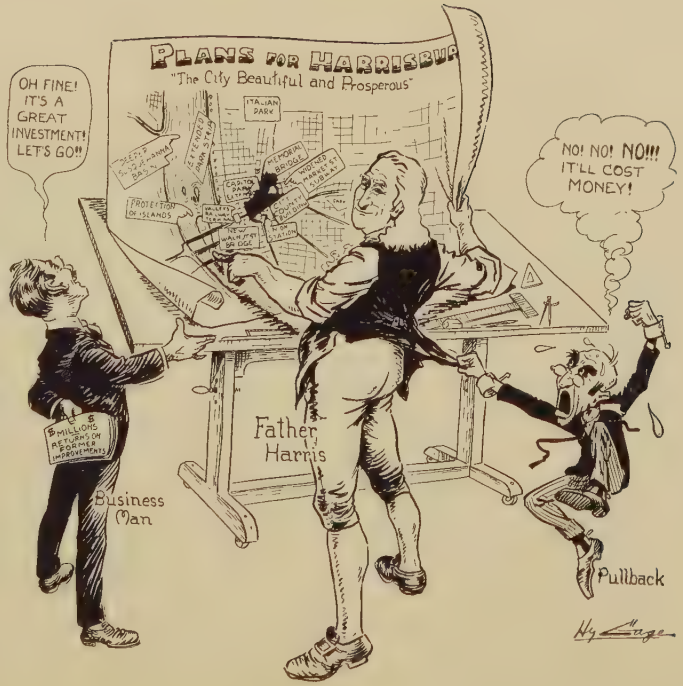
EAST FRONT OF CAPITOL—APPROACH TO MEMORIAL BRIDGE



Upper: John Harris High School. Lower: William Penn High School.

—From The Harrisburg Telegraph.

Father Harris looks to the south side of Blue Mountain for Home Sites.



—From The Harrisburg Telegraph.

Father Harris Makes Plans For Further City Development.

Such, in brief, is the process by which the Scotch-Irishman of Pennsylvania and of Paxtang, of the Cumberland Valley and the mountains of North Carolina was made. The blood of Vikings, of soldiers, of border raiders, of dreamers, of thinkers, of scholars—Gael, Briton, Saxon, Norman, Dane all united in the Lowlander to produce the Ulsterman, who settled in the midst of the forests of the Susquehanna and the Ohio and in the wilderness of Kentucky and in the mountains of North Carolina to produce the race known to history as the Scotch-Irishman of America, which became the native land of the Scotch-Irish. The Ulsterman belongs to the North of Ireland, the Scotchman belongs to Scotland and the Irishman belongs to Ireland. But the Scotch-Irish belongs to America and especially to Pennsylvania, where he was finally produced.

Is it any wonder that the mixed strains of the Viking, the soldier, the thinker and the dreamer united to make a man fit for the work of winning a new world? He could think, he could dream, he could argue on theological or political problems, but he could also fight like a Viking and border raider. With his Bible and Westminster Confession in his pocket and a rifle in his hands, he could follow the trails into the wilderness and there build his log cabin home, fearing nothing in heaven or upon the earth, save God alone.

Hardship, persecution, poverty, dangers from ever lurking and ofttimes unseen foes had brought him into communion with the invisible God, whose presence he felt at every footstep he took. To

worship that God was a duty with which nothing could interfere. Neither pleasure nor danger could keep him from giving God the honor due to Him. No call of earth could shut out the call of the still, small voice in his soul.

Such were the men and the women who stood on the frontiers of Pennsylvania, with their Bibles and their rifles, to win a wilderness of mountains and forests, in which they could build their homes, their schools and their churches. The Land of Promise was well worth fighting for, and they fought for it and won it.

Of what he accomplished after the tide of Scotch-Irish migration had swept over the mountain ridges into the forests of Ohio, into the wilderness of Kentucky and into the far-reaching plains of the West—I will say nothing, as this larger field takes in the development of the history of the United States.

As stated in the historical sketch of the Pine Street Presbyterian Church, which was recently published, "It is difficult to tell exactly when the first Presbyterian services were held within the limits of Dauphin County. Some writers state that Rev. George Gillespie, who came to Pennsylvania from Glasgow, preached as far westward as Paxtang in 1715, and that Rev. David Evans "missionated in Paxton and Derry" as early as 1720, and that Rev. Adam Boyd preached at Donegal, Paxtang and Derry as early as 1725. So far as the author is able to discover, all of these statements are based upon traditions, rather than upon documentary evidence." And even the

traditions are not supported by the actual circumstances which existed in these early years.

The speaker has made a careful investigation of all of the early surveys in the Land Office, trying to find the earliest possible date for any settlement at Paxtang, as the entire region along both Spring Creek and Paxtang Creek and also along the Susquehanna River was designated. (It must be remembered that Spring Creek was a tributary of Paxtang Creek in these early days, as is shown by all of the early survey maps.) The earliest survey "made by consent of the Commissioners" of the Land Office at Philadelphia, was that of John Taylor, at the mouth of Paxtang Creek, on May 10, 1726. A warrant for this tract of 270 acres was not made out until Nov. 28, 1733. The tract just above this was surveyed for Joseph Brinton, May 22, 1730, and the tract just above it, containing 800 acres, was surveyed for John Harris, June 4, 1733. Joining this tract, back from the river, was the tract of the Rev. John Elder, containing 174 acres, which was not warranted to him until April 13, 1785.

The John Taylor who had the earliest survey, was a son of Isaac Taylor, the surveyor of Chester County from 1701 to his death in 1728. The father, Isaac Taylor, made a drawing of the Susquehanna River, from about Paxtang to Shamokin, in 1727. On this map there are no settlements along the Susquehanna at the site of Paxtang, and at the mouth of Paxtang Creek is noted an Indian village. Nearly all of these first settlers, such as John Taylor, John Harris and James Galbreath, were Conestoga Indian traders,

and were the first persons to take up lands "by consent of the Commissioners." The reason why no warrants were issued was because these lands had not then been purchased from the Indians.

At the time when George Gillespie, David Evans and Adam Boyd were said to have preached at Paxtang and Derry, the Delaware Indians were still occupying the village at Paxtang, and along the western shore, at New Cumberland, the Shawnee had their villages. These Indians did not commence their migration to Shamokin and to the Ohio until 1726-27. The Shawnee went to the Ohio under the leadership of Peter Chartiers in 1727. It is hardly possible that the Scotch-Irish were living in peace and quietness in the very midst of the settlements of the Delaware and Shawnee from 1715 to 1726, and there is no record of any disturbance at Paxtang at this early date. The presumption, therefore, is that the Scotch-Irish did not settle in the region until after these Indians had departed, and the documentary evidence, as shown by the surveys—which were not warrants—in the Land Office.

The first documentary evidence as to the commencement of regular preaching services at Paxtang is that afforded by the direction of the Presbytery of New Castle, in 1726, authorizing Rev. James Anderson to give one-fifth of his time to Paxtang, and, in 1729, one-fifth to Derry and the other three-fifths to Donegal.

So that, so far as the actual history, rather than tradition, is concerned, the year 1726 marks the commencement of preaching services at Pax-

tang, and this is truly the bi-centennial of the Paxtang Church. Even in 1726 there were comparatively few people living in the entire region known as Paxtang. The great numbers of the Scotch-Irish came to the Susquehanna from 1733 onward and were given special permission by Samuel Blunston, the agent of the Penns, to take up lands under licenses so that when the lands should be purchased from the Indians warrants could be issued. The great majority of these licenses are dated 1733 and 1734, and the warrants were issued from 1736 onward.

From the time of the first settlement at Paxtang and from the time of the pastorate of Rev. James Anderson (1726) peace and quietness reigned along the Susquehanna, as in other parts of the Province. During this period, Presbyterianism developed rapidly, due to the great migration of the Scotch-Irish from the north of Ireland. Rev. William Bertram took up his work at Paxtang and Derry in 1732, but gave up his work at Paxtang in 1736. From 1736 until 1738 Paxtang was supplied by Revs. Sankey, Alexander, Craven and Elder, and on the 22nd of December, 1738, the Rev. John Elder was ordained and installed as pastor at Paxtang and the real development of the Presbyterian Church on the Susquehanna commenced.

It is interesting to remember that Paxtang was born as an active Presbyterian church during the years of strife and turmoil between the "Old Side" and the "New Side" parties, which ultimately led to a split in the Presbyterian Church, finally resulting in the division of the church

at large of the "Old School" and the "New School" parties, which was brought about in 1838. The reunion of these two "schools" occurred about 1869. The small log church which stood upon this ground was too small for the congregation, which increased rapidly after the commencement of the pastorate of Rev. John Elder, and the stone building, the walls of which are still a part of this church, was erected in about 1740.

Then, after the peace and quiet of over a quarter of a century, during which time the settlements had spread across the Susquehanna to the foothills of the mountains, the dark, foreboding clouds of war swept down the Ohio River from Canada. The Anglo-Saxon had swept over the mountain ridges to the Ohio Valley, and the Empire of France hoped to stem this rising tide by sending an army into the transmontaine territory. Then came the expedition of the British army under General Edward Braddock, its defeat in the fearful Battle of the Monongahela—this turning loose upon the far-flung frontiers of Pennsylvania and Virginia the fearful scourge of the cheated and exasperated Red Men.

On the 16th of October, 1755, the first act of hostility of the Indians against the white settlers in Pennsylvania was committed at LeRoy Spring, on Penn's Creek. This marked the beginning of the long years of strife and bloodshed along the frontiers, which did not end until the Treaty of Greenville, Ohio, in 1795, when a Pennsylvanian, Gen. Anthony Wayne, finally closed the forty years of border wars.

The Rev. John Elder, in a letter dated "Paxton, October 25, 1755," gives an account of this massacre. This letter is the first from this pastor at Paxtang relating to the impending storm which was to break in all of its fury upon the frontier settlements of Pennsylvania. In a letter to Richard Peters, in November, he says, after writing of the massacres along the mountain ridges, "what may be the end of these things God only knows, but I really fear that unless vigorous methods are speedily used to prevent it, we in these back Settlements will unavoidably fall a sacrifice, & this part of the Province be lost, which may, 'tis true, be recovered out of the hands of the enemy, but at the expense of much blood & treasure."

The pastor at Paxtang did not overestimate the danger which threatened the settlements along the mountains. The real crisis in the development of the Anglo-Saxon civilization on the continent had been reached. The French power sought to place the boundary of British dominion at the Allegheny Mountains, and in order to accomplish the purpose of the French King had allied the dissatisfied Delaware and Shawnee with them.

The storm clouds swept down the Allegheny River from the lakes of Canada and then drenched the mountain ridges, breaking in all of its mad fury upon the widely separated settlements along the eastern foothills. The trails through the mountain ridges from the waters of the Ohio became trails of war, over which trod the feet of the savage warriors of the Shawnee and Dela-

ware, carrying death and destruction to the log cabins of the settlements.

What those long years of Indian wars meant to the Presbyterian churches from Paxtang to the boundary of Maryland no historian can adequately picture. One fact is certain, and the more fully one knows the conditions which existed, the more certain he is of the truth of the statement, that had it not been for the long line of Scotch-Irish Presbyterians, guarding the uttermost frontier of the Province, that the tide of savage warfare would have swept to the very shores of the Delaware, and that the English settlements would have been blotted out, save in the narrow strip along the Atlantic.

Here at Paxtang, guarded by the Rev. John Elder and his congregation, and on down the Cumberland Valley to nearly the Maryland boundary, where the Rev. John Steel and his congregation guarded the southern line of defense, every Presbyterian minister, with every member of his congregation, stood, with Bible and rifle, to save Anglo-Saxon civilization on the American Continent. This is no fanciful picture, drawn by poetic imagination, but the actual fact. The Ulsterman stood at Paxtang, at Rocky Springs and at every other strategic point along the frontier, as his ancestors had stood before the walls of Derry, long years before. And then, when the storm clouds of the French and Indian War and the Conspiracy of Pontiac had faded away along the western horizon, the gathering clouds along the Atlantic Ocean turned the eyes of the war-weary frontiersmen to the rising of another strug-

gle. But, tired of war as he was, he was ready for this conflict, which meant the fulfillment of his hopes and dreams, the birth of a new nation, which was to be the "land of the free and the home of the brave." To the Scotch-Irishman, who never had a real "native land" in its fullest sense, it meant the possession of a Land of Promise, in which he could build his homes, worship God, educate his children and live his life, secure in his possessions, guaranteed and guarded by law.

When the call came for defenders of human rights against the injustice of Great Britain, the men of Paxtang and of every other Presbyterian congregation in the Colonies, answered to a man. The wise and diplomatic and fearful residents along the Delaware hesitated about taking a step which might mean death, but the Scotch-Irish Presbyterians, from the shores of the Delaware to the waters of the Ohio, threw caution to the winds and threw into the struggle of the Colonies everything they had. Bancroft truly says, "the first public voice in America for dissolving all connections with Great Britain came, not from the Puritans of New England, the Dutch of New York, nor the Planters of Virginia, but from the Scotch-Irish Presbyterians."

To recount the deeds of heroism and sacrifice of the men of Paxtang who entered the struggle against Great Britain would require a book, not a mere address. The names of many of these men are upon the tablets at the Memorial Gateway to the graveyard.

This old church and especially the hallowed "God's Acre" near it, should be a sacred shrine

to all lovers of this Nation and of liberty. Here, in this quiet spot, under the old oak trees, near the last resting places of these strong men and women of other days, we can feel something of God's eternal peace, and be inspired to go back to the storm and turmoil of life's battle, in quietness and confidence in the God of our fathers.

From this sacred, historic spot there has flowed out into the Cumberland Valley of Pennsylvania; into the Shenandoah Valley of Virginia; into the Valley of the Yadkin, in North Carolina; into the Valley of the Ohio, and into the mountains of Kentucky, and over the sweeping forests of Texas, the stream of Presbyterian influence, moulding the life and the institutions of all of the states through which it passed.

The same names which appear upon the tombstones in this graveyard appear in the graveyards at Rocky Springs, at Falling Springs, and across the mountains at Mount Pleasant, Sewickley, Tyrone and other spots west of the mountain ridges. The trail of the Scotch-Irish can be followed across the Alleghenies into the wilderness of the West by these names, which appear in the graveyards of successive generations.

(Among the many people who crossed the mountains into the Juniata Valley from Carlisle and vicinity in the early years was the ancestor of the publisher of this book, James Stackpole, whose descendants still live in the valley.)

From this strategic point at the very head of the great valley leading across the Potomac, at the actual "cross roads" of the trails to the West and South, these hardy pioneers commenced a

religious development which will not end until the Church Militant becomes the Church Triumphant.

And as we close this picture of the origin of the people who worked and lived here six years before the birth of Washington, thirty-two years before the British won the Ohio Valley from the French and fifty years before the Declaration of Independence, may we all sincerely pray, "Lord God of Hosts, be with us, lest we forget, lest we forget."

The only hope for America now, in these uneasy, restless years, is faith in the Eternal God of our fathers. A God Who stands back of all history, back of all nations, back of every man and woman, Who today, as always, is carrying out His sovereign will, as he carried it out two hundred years ago through these Scotch-Irish and German pioneers of American civilization.

The Names Paxtang and Paxton

The author, for the sake of showing the various recorded names of Paxtang, as given in the Archives and Colonial Records, appends the following list:

Peixtan	1707	Pextan	1731
Peshtang ...	1709	Pextang	1736
Pextan	1718	Paxtang	1747
Pexton	1721	Paxton	1755
Peshtank ...	1728	Paxtany	1756

It will be noted that the name was written Pexton and Pextan as early as 1718, long before

any of the Elder family came from near "Paxton House" in Scotland. What is more likely than that the Scotch-Irish would spell the unfamiliar name of Peixtan, Pextan and Pexton in the form with which they were familiar, of "Paxton"? The author, therefore, thinks that the name "Paxton" is merely a corruption of the less familiar names of Pextan, Pexton, etc. The name Peshtang or Paxtang comes more nearly to the Indian name of the place than do any other forms. The Rev. John Elder did not become the pastor at Paxtang until 1738, and the church there had been regularly supplied from 1726, so that the Elder family could not have given the church the name which it had long before they came to the place. The name Paxton does not appear in the Colonial Records or Archives until after the Elders came to the village. Before that time, it was always written Peixtan, Peshtang, Pextan, Pexton. The Scotch-Irish knew nothing of Indian names, so they wrote it "Paxton," a name with which they were familiar.

The author admires the Scotch-Irish as much as anybody, but he prefers the old Indian name of Paxtang to the more modern Scotch-Irish name of Paxton, which itself is a corruption of Paxson. The name Paxtang belongs to the period long before the Scotch-Irish came to the Susquehanna. These settlers in the Land of Promise killed Indians, but there is no reason why they should also kill Indian names and then scalp them also.

The following is the Honor Roll of the Paxtang Church during the French and Indian War, who rest in the graveyard:

Rev. John Elder, pastor of the church, commissioned as Colonel.

Captains: Moses Dickey, John Harris II., William Maclay.

Lieutenants: John Forster, Thomas Forster.

Ensigns: John Brisbane, Henry Rennick.

Surgeon: John Wiggins.

Privates: Jacob Awl, James Collier, Joshua Elder, Robert Elder, John Gray, Joseph Sherer, Michael Simpson.

The following served during the Revolution and as defenders of the frontier in the Indian wars:

John Harris II., Jacob Awl, William Brown, Rev. John Elder.

Colonels: James Crouch, Joshua Elder, Robert Elder.

Lieutenant-Colonel: James Cowden.

Majors: John Gilchrist, John Gilchrist II.

Captains: John Brisbane, John Kean, William Maclay, John Rutherford, Joseph Sherer, Michael Simpson, Michael Whitley.

First Lieutenant: William Swan.

Second Lieutenants: William Kelso, Samuel Rutherford.

Ensigns: John Elder, Robert Gray, Samuel Sherer.

Sergeant: Henry McKinney.

Surgeon: Thomas Wiggins.

Privates: James Cochran, Edward Couch, Josiah Espy, John Forster, Richard Fulton, George Gray, John Hilton, William Ingram,

John Kean II., Robert McClure, John Means, David Patton, David Ritchey, James Rutherford, Andrew Stephen, Alexander Wilson, Hugh Wilson, and others whose names are unknown.

APPENDIX II

The First Surveys on the Susquehanna at and Near the Indian Village of Paxtang and the Site of Harris' Ferry

There has always been some dispute as to the first surveys made along the Susquehanna where Harrisburg is situated. In order to settle this matter, the author, with the assistance of the Land Office, in the Department of Internal Affairs, had a careful research made. The results of this research are shown on the certified copy of the surveys, taken from the original documents and plans in the Land Office.

The land surveyed for John Taylor, near the mouth of Paxtang Creek, was the first survey made on this part of the Susquehanna River, as the original survey is dated May 10, 1726. A warrant was issued by the Board of Property on December 28, 1733.

The land of John Harris was surveyed on June 4, 1733, and a warrant issued December 12, 1733.

The earliest warrant granted was that to John Jagger, excepting that to Thomas Penn, on April 23, 1730. Penn's warrant is dated May 18, 1732.

The surveys and warrants made to John Harris, Thomas Penn, James Alcorn, Arthur Parke, John

Taylor and John Jagger are the only ones shown, as all of the surrounding land was then vacant.

The John Taylor who had the first survey made was a son of Isaac Taylor, the surveyor of Chester County, who made a map of the Susquehanna River as far north as Shamokin, about 1727. The son was also a surveyor, and it is probable that he accompanied his father on one of his trips to the Susquehanna and then selected the site which was later surveyed for himself. This tract would include a part of the Lochiel estate of Simon Cameron and a part of the Lochiel industrial district in Harrisburg.

The Indian village of Paxtang was probably situated on this tract and that of Arthur Parke, at the mouth of Paxtang Creek.

APPENDIX III

Esther Town Graveyard

Situated in a clump of trees, several hundred yards east of the present Coxestown M. E. Church, about half-way between the Riverside Drive and the street railroad.

There are eight tombstones now standing. These have the following inscriptions:

Samuel Peffley,
Born Feb. 4, 1852.
Killed in the yards of the
P. R. R. Company at Phila.
May 30, 1882.
Aged 30 years, 3 mos. and
26 days.

The five tombstones in a row read:

Reuben Bitting
Born Dec. 26, 1816.
Died April 19, 1891.
Susanna Bitting
Born May 30, 1829.
Died Nov. 8, 1869.

Fayette,
Daughter of
John & Barbara Bitting.
Born July 2, 1833.
Died February 28, 1855.
Aged 21 years, 7 mos.
and 26 days.

In Memory of
Barbara,
Wife of John Bitting,
Died Aug. 9. 1847.
Aged
51 years, 9 mos. and 19 days.

My Father
John Bitting.
Born June 10, 1786.
Died August 17, 1858.
Aged 72 years, 1 mo.
27 days.

There is a stone, out of place, which reads:

James Thompson,
Born
April 18, 1828.
Died
Oct. 11, 1863.
Aged,
35 years, 5 mos. 20 days.
Also,
Reed G.
Son of
J. & S. Thompson,
Died Aug. 21, 1861.
Aged 8 mos. 5 days.